

The "~~Divine Life~~" Series No. 13.

STOTRA RATNAMALA

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STOTRA RATNAMALA

Uniform with this Edition

By Swami Sivananda

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DEDICATED

TO

BHAGAVAN AND ALL HIS BHAKTAS

PREFACE

Stotra Ratna Mala, as the name suggests, is a garland of spiritual hymns. It contains a good selection of very important prayers and hymns relating to Devotion, Viveka, Vairagya Philosophy and the highest truths of the Adwaita Vedanta preached by Sri Sankaracharya of revered memory. Many of the prayers are culled out from his minor works. There are a good number of his writings in both the sections of this book. It contains prayers addressed to various deities and hence is suited to Upasaks of different Devatas. Devotees of all types can find the stotras addressed to their respective Ishta-Devatas. Bhaktas as well as Vedantins can go in for this book with equal interest. It is a boon to all the aspirants in general.

This book will create interest in the minds of aspirants for quick evolution, faith in God in the atheists and supreme joy and bliss for those who study it daily without fail. It will be a guide and a whip to goad one in the spiritual path.

The importance of hymns and prayers can never be over emphasised. Prayer should be the constant and inseparable companion of the aspirant in his spiritual path till he attains the final beatitude or Jivanmukti. Prayer makes.

the mind calm and introspective. Prayer bestows peace. It turns the mind towards God. Prayer awakens the spiritual force in man. It is the master key to open the realms of eternal bliss. It is the expression of the spirit within. Prayer can efficiently help the control of mind. It is the real guide and preceptor.

These prayers and hymns are the utterances of realised seers of the past. Therefore they will surely influence, elevate and inspire the readers. These are the thoughts of devotees and Gnanis in their hour of meditation. Devotees expressed their thoughts at the time of their communion with the Lord and the Gnanis expressed their own experience of Self-realisation in these words. This Stotra Ratna Mala is a collection of such utterances. One who knows even a little of Sanskrit can well appreciate the deep thoughts contained in these prayers. The Vedantic Stotras of Sri Sankara are highly soul elevating. The expressions of Sri Vilwamangal Swami and Lila Suka who composed the Govinda Damodara Stotram and Sri Krishna Karnamritam are very inspiring. Due to want of space a few selections only have been included here.

Section I contains a collection of good prayers to different deities and they are useful for one and all. Section II contains the gist of the whole Vedanta Philosophy, in the form of Stotras. They are not merely Stotras but Sutras (Aphorisms) as well. Any one who

deeply understands these Stotras can practise meditation nicely.

If a spiritual aspirant daily goes through this book once, a portion even if not the whole, he will derive great spiritual benefits. It will help him much in his spiritual progress. It will give him joy, peace and bliss in his spiritual progress. It will give him joy, peace and bliss in his tiring worldly activities. It contains all points for meditation. If the aspirant is able to get by heart all these Stotras he can very easily meditate for 6 hours at a stretch. He should be one with its spirit and real significance. This gives the maximum benefit.

May you all attain the state of Jivanmukti in this very birth by regular prayer, constant Japa, Sankirtan, selfless service, study, reflection and meditation on the Supreme Atma Tattwa ! May the blessings of Sri Sankara and other Brahma Vidya Gurus be upon you all !!

Ananda Kutir,
Rikhikesh,
8th September, 1941

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SECTION I—SAGUNA STOTRAS

CHAPTER I
GURU GANESHA VANDANA

GURU VANDANA

ॐ नारायणं पद्ममवं वसिष्ठं .

शक्तिं च तत्पुत्रपराशरम् ।

व्यासं शुक्रं गौडपदं महान्तं

गोविन्दं योगीन्द्रं मयास्य शिष्यम् ॥

श्री शंकराचार्यमयास्य पद्मपादं च

हस्तामलकं च शिष्यम् ।

तं त्रोटकं धार्तिकं कारमन्या नरम-

दुर्मुसंततमानतोऽस्मि ॥

I prostrate to Lord Narayana, Brahma, Vasishtha, Shakti, his son Parasara, Vyasa, Suka, Goudapada, Govindapada, his disciple Sri Sankaracharya, his disciples Sri Padmapadacharya, Hastamalaka, Totaka, Sureswaracharya, the commentator and all other Brahma-vidya Gurus.

श्रुतिस्मृति पुराणानामालयं करुणालयम् ।

नमामि भगवत्पादं शंकरं लोकशंकरम् ॥

I salute Sri Sankara Bhagavatpada, the bestower of peace and auspiciousness to the world, at large, the ocean of mercy, and the seat of all learning inculcated in Sruti, Smriti and Puranas.

शंकरं शंकराचार्यं केशवं बादरायणम् ।

सूत्रमाप्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

I adore Lord Siva, Lord Vishnu, Badarayana (Bhagavan Vyas) and Sri Sankaracharya. I again and again prostrate to Sri Vyasa and Sankara who wrote the Sutras (Vedanta) and the commentaries respectively.

GANESHA PANCHARATNA

मुदाकरान्तमोदकं सदाविमुक्तिसाधकम् ।
कलाधरावतंसकं विलासि लोकरचकम् ॥
अनायकं नायकं विनाशितेमदैत्यकम् ।
नता शुभाशुनायकं नमामितं विनायकम् ॥१॥

1. I salute Lord Vinayaka, the only shelter for helpless devotees, the bestower of happiness to those who bow down to Him, the destroyer of Rakshasas, who has Modaka in His hand, who is ever intent on bestowing liberation to his devotees, who has the moon as his ornament and who protects this world as a mere play.

नतेतराति भीकरं नवोदितार्कभास्वरम् ।
नमत्सुरादि निर्जरं नताधिकापदुद्धरम् ॥
सुरेश्वरं निधीश्वरं गजेश्वरम् गणेश्वरम् ।
महेश्वरं तमाश्रये परात्परं निरन्तरम् ॥२॥

2. I always take shelter in the Lord Ganesha, the geratest of the great, the supreme Lord of the Devas, the Lord of wealth, who is shining as the rising sun, who removes all fears of His devotees and who is ever adored by the Devas (gods).

समस्तलोकांकरं निरस्तदैत्यकुंजरं ।
दरोतोदरं वरं मदे भवकमहरम् ॥

कृपाकरं चमाकरं मुद्राकरं यशस्करं ।

मनस्करं नमस्कृतौ नमस्करोमि मान्करम् ॥३॥

3. I prostrate before the elephant-headed Lord Ganesha, the Imperishable, with protruding belly, the destroyer of the Asuras, who brings auspiciousness to the whole world, who bestows kindness, patience, cheer, fame and strength of mind to His devotees and who is the bestower of light and destroyer of darkness.

अदिचिन्तार्तिमाजर्जं चिरन्तनोक्तिभाजनं ।

पुरारिपूर्वनन्दनं पुरारिगर्भं चर्वणम् ॥

प्रपञ्चनाश भीषणं धनजयादि भूषणम् ।

कपोलदामधारणं मजेपुराणवारणम् ॥४॥

4. I meditate on Lord Ganesha, the oldest elephant with wide and broad forehead, the remover of the cravings of the poor, the first son of Lord Siva, the destroyer of the pride of the enemy of Devas, the destroyer of the fear of Samsara.

निशान्तकान्तदन्तकन्ति मन्त्रकाम्पदात्मजम् ।

अचिन्त्यरूपमन्तर्हीन मन्तराय कृन्तवम् ॥

हृदन्तरे निरन्तरं वसन्तमेव योगिनो ।

तमेकदन्तमेवमेव विचिन्तयामि मन्तवम् ॥५॥

5. I ever contemplate within the heart-lotus, that one-tusked Ganesha, the son of Lord Siva (the destroyer of death), with teeth shining like precious jewels, who is unthinkable,

nameless and formless, who brings an end to the recurring chain of worldly existence and who lives in the hearts of Yogis.

महागणेश पंचरत्नमादरेण योऽन्वहं ।

प्रजल्पति प्रभातके हृदिस्मरन् गणेश्वरम् ॥

अरोगता मशेषतां सुमहितां सुपुत्रतां ।

समाहितायुरष्ट भूतिमभ्युपैति सोऽचिरान् ॥६॥

6. Whoever studies this Maha Ganesha Pancharatna with great faith and devotion in the early morning, and meditates on Sri Ganesha, from him all kinds of wealth, name, fame, powers, good health, good son, sinlessness, etc., never stand apart.

GANESHA STOTRAM

गजवदनमचिन्त्यं तीक्ष्णदन्तं त्रिनेत्रं—
ब्रह्मुदर विशेषं भूतराजं पुराणम् ।
अमर वर सुपूज्यं रत्नवर्णं सुरेशं—
एशुपति सुतमीशं विघ्नराजं नमामि ॥१॥

1. I salute Lord Ganesha, the Lord of the Bhutas, the son of Lord Siva, the ancient, the unthinkable, with the face of an elephant, three eyes, sharp tusk and broad stomach and who is the destroyer of all calamities.

शिवतनयवरिष्ठं सर्वकल्याणमूर्तिं—
परशुदशनकन्धे शोभितं मोदकेन ।
अरण्या कुसुम माला ध्यास्तमस्योज्ज्वलेन—
मम हृदय निवासं श्रीगणेशं नमामि ॥२॥

2. I adore Sri Ganesha seated in my heart, the son of Lord Siva, the storehouse of virtues, with lotus-like eyes, shining with Parasu (a kind of weapon) and Modaka (a kind of eatable), who wears the fresh garland of sweet smelling flowers and who is fit to be worshipped.

यं ब्रह्मवेदान्तविदो वदन्ति
परं प्रधानं पुरणं तथान्ये ।
विश्वोद्भूतेः कारणमीश्वरं वा
तस्मै नमोविघ्नविनाशनाय ॥३॥

3. Salutations to Sri Ganesha, the destroyer

of all tribulations and obstacles, who is differently known as Brahma by the knowers of Vedanta, as Pradhana by others, as Ishwara, the creator of this universe, etc.

गजाननं भूतगणादिसेवितं-
कपित्थं जम्बूफलसारं भक्षितम् ।
उमा सुतं शोक विनाश कारणं-
नमामि विघ्नेश्वर पादपंकजम् ॥४॥

4. I worship the lotus feet of Ganesha, the son of Uma, destroyer of all sorrows, who is served by the host of Devas and Bhutas and who takes the essence of Kapithwa Jambu fruit (a fruit resembling Bilwa fruit).

एकदन्तं महाकार्यं सत्कृताङ्गन सच्चिदम् ।
लंबोदरं विशालाक्षं वन्देहं गणनायकम् ॥५॥

5. I adore Lord Ganesha of one tusk, with large stomach, huge body and wide eyes, whose colour is like that of purified gold and who is the Lord of the Ganas.

अगजाननपद्मार्कं गजाननमहर्निशम् ।
अनेकदन्तं भक्तानामेकदन्तमुपास्महे ॥६॥

6. I worship day and night the one-tusked Gajananana, who is the sun that blossoms the lotus of Parvati's face and who bestows many a boon to His devotees.

HANUMAN STOTRAM

मनोजवं मारुत तुल्यवेगं

जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।

चान्तात्मजं चानरकूथमुत्थं

श्रीरामदूतं शिरसा नमामि ॥१॥

1. I prostrate before Sri Rama's, messenger the son of Vayu (the wind God), the chief of monkeys, who is the chief among the wise, who has controlled his senses and who is as swift as the wind and the mind.

उद्धृष्य सिन्धोः मलिनं मलीनं—

यः शोकवह्निं जनकात्मजायाः ।

आदायतेनैव ददाह लङ्का—

नमामि तं प्राञ्जलिराञ्जनेयम् ॥२॥

2. I bow before Anjaneya with folded hands who easily crossed the beautiful waters of the ocean and who burnt Lanka (the capital of King Ravana) by the fire of Sita's grief.

प्राञ्जनेयमसि पाटनाननं

काञ्चनाद्रि कमनीय विग्रहम् ।

पारिजात तस्मूल वामिनं

भावयामि पवमान नन्दनम् ॥३॥

3. I meditate on Anjaneya, the son of

wind God, seated under the Parijata tree, with red face and a body as brilliant as the mountain of gold.

यत्र यत्र रघुनाथ कीर्तनं
तत्र तत्र कृत मस्तकाञ्जलिम् ।
बाष्पवारि परिपूर्णलोचनं
मारुतिं नमतराहसान्तकम् ॥३॥

4. I salute Maruti (Hanuman), the terror of the demons, who is present with folded arms, bowed head and eyes full of tears wherever the Names of Lord Rama are sung.

गोप्यदी कृत वारीशं—
मशकीकृत राक्षसम् ।
रामायण महामाला रत्नं
वन्देऽनिलात्मजम् ॥४॥

5. I salute the son of Vayu, the precious jewel on the garland of the Ramayana, to whom the great ocean was like the cow's footprint and in whose hands the Rakshasas met their end like the mosquitoes.

अञ्जनानन्दनं वीरं जानकी शोक नाशनम् ।
कपीशमवहन्तारं वन्दे लंकाभयङ्करम् ॥५॥

6. I bow before the brave son of Anjana, the destroyer of the grief of Janaki, the chief of monkeys and the destroyer of Akshakumara (the son of Ravana).

DHYANA STOTRAS

(Of Siva)

वन्दे शम्भुमुमापतिं गुरुगुरुं वन्दे जगत्कारणम् ।
वन्दे पद्मगभूषणं मृगधरं वन्दे पशूनां पतिम् ॥
वन्दे सूर्यं शशांकं वह्निनयनं वन्दे मुकुन्दप्रियं—
वन्दे भक्तजनाश्रयं च वरदं वन्दे शिवं शंकरम् ॥१॥

1. Salutations to Sambhu, the Lord of Parvati, the Guru of Devas, the cause of the universe, who wears the serpent as ornament, who is clad in skin, who is the Lord of all Jivas, who has the sun, the moon and the fire as His three eyes, the friend of Vishnu, the refuge of Bhaktas and the bestower of boons, auspiciousness and Bliss.

(Of the Sun-God)

सूर्यं मुन्दरं लोकनाथममृतं वेदान्तसारं शिवं—
ज्ञानं ब्रह्ममयं सुरेशममलं लोकैकचित्तस्वयम् ।
इन्द्रादित्यं नराधिपं सुगुरुं त्रैलोक्यं धृष्टामणिं—
ब्रह्माविष्णुशिवस्वरूपहृदयं वन्दे सदा भाम्बरम् ॥२॥

2. I always prostrate before the Sun-God, the beautiful Lord of the world, the immortal, the quintessence of Vedanta, the auspiciousness, the absolute knowledge, the All-full Brahman, Lord of the Devas, ever pure, the one true

consciousness of the world, the Lord of Gods and men, the preceptor of Devas, the crest jewel of the three worlds, the form of the heart of Vishnu, Brahman and Siva, the dispeller of darkness and giver of light.

(Of Gayitri)

मुक्ता विद्रुमहेमनीलधवल च्छायैर्मुखैस्त्रीचक्षुः—
 बुक्कामिन्दुनिषदरत्नमुकुटां तत्प्रात्मवर्णामिकाम् ।
 गायत्रीं वरदाभयाङ्कुशकशां शुभ्रकपालं गदां—
 शंखं चक्रम् धारविन्दयुगलं हस्तैः बहन्ती भजे ॥३॥

3. I meditate on the Lotus Feet of Goddess Gayitri, whose face glows with the pearl, coral, gold, blue and white jewels, with three eyes, whose crown is decorated with pearls and the moon, who is the embodiment of the Sacred Truth that signifies the essence of the Vedas, who has her two hands as the giver of boons and fearlessness, which holds the Ankusa (trident), Kasa (whip), the skull, Gada, the conch and two white lotus flowers in other hands

(Of Sri Sankaracharya)

पद्मासीनं प्रशान्तं यमनिरतमानंगारितुल्यप्रभावं-
 फले भरुमाद्वितामस्मित रुजिरमुखाम्भोजनिन्दीवराक्षम् ।
 कम्बुग्रीवं कराम्यामविहगमुलसत्पुस्तकं ज्ञानमुद्रां—
 वन्द्यं गीर्वाणमुख्यैः नतजनवरदं भावये शङ्करार्यम् ॥४॥

4. I meditate on Sri Sankara, seated in Padma pose with Gnana Mudra, calm and endowed with Yama and other virtues, whose

glory is as great as Lord Siva, whose face blossoms like the fresh lotus with lotus-like eyes, with sacred ashes on the forehead, with the sacred scriptures in hands, who is adored by people of high learning and who fulfils the desires of his refugees.

(Of Sri Dattatreya)

मालाकमण्डलुधरः करपद्मयुग्मे-
मध्यस्थ पाण्डियुगले दमस्त्रिशूलम् ।
अप्यस्थऊर्ध्वकरयोः शुभराहुचक्रे-
बन्धे तमस्त्रिवरदं भुजपद्कयुक्तम् ॥१॥

5. I meditate on Dattatreya, the son of Atri, who has six hands, who holds a garland and a Kamandalu in two hands, with Damaru and Trisul (trident) in the other two hands and with conch and disc in the upper two hands.

दिग्गम्वरं भस्मविलेपितानं-
बोधाम्भकं मुक्तिहरं प्रसन्नम् ।
निर्मानमं ख्यामतनुं भजेऽहं
दत्तात्रेयं प्रहृष्टममाधियुक्तम् ॥२॥

6. I adore the Avadhoota Dattatreya, of dark colour with ashes all over the body, who is ever cheerful, who bestows immortality by imparting the knowledge of Truth (to his devotees) and who has destroyed the fluctuating mind and ever rests in the state of blissful union (Samadhi).

(Of 'OM')

ओंकारं निगमैकवेद्यमनिरां वेदान्ततत्त्वास्पदं—

चोत्पत्तिस्थिति नाशहेतुममलं विश्वस्य विश्वात्मकम् ।

विश्वप्राण परायणं श्रुतिशतैः सम्प्रोच्यमानं विशुं—

सत्य ज्ञानमनन्तमूर्तिममलं शुद्धात्मकं तं भजे ॥७॥

7. I always meditate on the Ever Pure, All-pervading Pranava Omkara, which is known by the various Srutis as the source and essence of all objects, the cause of creation, existence and dissolution of this universe, which is the Soul of this Universe and which is Truth, Knowledge and Infinity.

(Of Lord Subramanya)

पञ्चाननं कुङ्कुमरक्तवर्णं

महामतिं दिव्यमयूरवाहनम् ।

रुद्रस्य सूर्यसुरसैन्यनाथं

गुहं सदाहं शरणं प्रपद्ये ॥८॥

8. I always take refuge in Lord Guha of six faces, who is of deep red colour and infinite knowledge, who has the divine peacock to ride on, the son of Lord Siva and the leader of the army of the Devas.

CHAPTER II
DEVI STOTRAS

LAKSHMI STOTRAM

यन्दे पद्मकरां प्रसन्नवदनां सौभाग्यवतां भाग्यदां-
हस्ताभ्यामभयप्रदां मणिमालैर्नानाविधैर्भूषिताम् ।
भवताभोष्टफलप्रदां हरिहरप्रह्लादिभिस्सेवितां-
पार्श्वे पंकज शंखं पद्मनिधिमिर्युक्तां सदा शक्तिभिः ॥१॥

1. I meditate on Goddess Lakshmi, who has lotus in her hands, is of cheerful face, bestows fortune and fearlessness, fulfils the desires of Her devotees, who is decorated with precious jewels of different kinds, is worshipped by Hari, Siva and Brahma, is at all times surrounded by Shaktis and has conch and lotus by her side.

सहस्रमञ्जनयने सरोजहस्ते
धवल ताराशुकगन्ध मान्य शोभे ।
भगवति हरिकृष्णे मनोज्ञे-
त्रिभुवनभूतिकरि प्रसीद मह्यम् ॥२॥

2. O Goddess, the wealth of the three worlds ! Whose eyes are like the lotus, who has lotus in her hands, wearing pure white garlands, O thou ! spouse of Hari, beauty of beauties, be thou ever merciful to me. Be ever pleased with me.

सधर्मीश्वरसमुद्रराजतनया श्रीरंगधामेश्वरी-
 दाम्नीमृतममस्तदेव वनितां लोकैकदोषाङ्गराम् ।
 भीमन्यन्द कटाक्षलब्ध विभव महोन्द्र गंगाधरां
 श्रीं त्रैलोक्य कुटुंबिनीं मेरुमित्रीं वन्दे मुकुन्दप्रियाम् ॥३॥

3. I meditate on Lakshmi, the mother of the three worlds, the beloved of Mukunda, the daughter of the King of the milky ocean, the Goddess of Vaikunta, the light of this world, who has enslaved the host of Deva ladies and is always praised by Brahma, Indra and others.

मातर्नमामि कमले कमलायताक्षि
 श्रीरिष्णुहृत्कमलवामिनि विश्वमातः ।
 श्रीरुद्रजे वज्रम शोभन शर्भगौरी
 त्वन्मी प्रसीद भक्तानं भक्त्या शरणये ॥४॥

4. O Mother Lakshmi ! With eyes like the lotus, the world-mother, the indweller of Vishnu's heart ! Thy abode is the lotus ; Thou art born of the milky ocean ; Thou art called Kamala, Gouri, etc. I prostrate to Thee ; be merciful unto me. Thou art very kind to those who take refuge in Thee.

SREE STUTI

मेवे देवि त्रिदश महिलामौलिमालार्चितं ते-
मिद्विषेत्रं शमितविपद्रं सम्पदापादपद्मम् ।
यस्मिन्नीपद्ममिह शिरसो यापयि त्वा शरीरम् ।
वर्तिष्यन्ते विष्णुमसि पदे वामुदेवस्य धन्याः ॥१॥

1. I worship the Goddess (Devi), whose feet is always adored by the host of Deva ladies, the source for all fortune, joy and virtues to those who are deprived of their wealth, afflicted very much by calamities and evil nature, by worshipping Whom the lucky devotees rest in the eternal abode of Vasudeva on leaving the physical body.

कन्याणां नामविकलनिधिः कापिकारुण्य सीमा-
नित्यामोदा निगम वचसो मौलिमन्दारमाला ।
सम्पदिव्या मधुविजयिनः मन्त्रिचरां सदा मे-
सैषा देवि सकल भुवन प्रार्थना कामधेनुः ॥

2. May the All-merciful Devi, who is the storehouse of all good things and virtues, the abode of mercy, who adorns herself with the Mandara garland of the words of the scriptures, ever immersed in Bliss, the bestower of riches and all desires of Her devotees and is like unto the Kalpaka (wish-yielding) tree, protect me.

ANNAPURNA STOTRAM

नित्यानन्दकरी वराभयकरी

सौन्दर्यरम्भाकरी । .

निधूताखिलघोरपापनकरी

प्रत्यक्ष माहेश्वरी ॥

प्राप्तेयाचक्षुष वंशपावनकरी

काशीपुराधीश्वरी ।

भिक्षां देहि कृपात्रयमनकरी

माताश्रद्धेश्वरी ॥

1. O Goddess Annapurna, the bestower of Eternal Bliss and fearlessness, the jewel of beauties, the spouse of Lord Siva, the presiding deity of Kashi (Benares), the purifier of the family, the destroyer of even the worst sins, be Thou pleased to give me alms of Thy mercy.

अन्नपूर्णे गदापूर्णे शंकरप्राणदहने ।

ज्ञानवैराग्य सिद्ध्यर्थं भिक्षां देहि च पार्वति ॥२॥

2. O Devi Annapurna! O Parvati! the ever-full, the beloved of Sankara, bestow on me the alms of knowledge (Gnana) and dispassion (Vairagya).

माता च पार्वतीर्देवी पिता देवोमहेश्वरः ।

वाग्यवाः शिवमक्ताश्च स्वदेशोभुवनत्रयम् ॥

3. Parvati is the mother, father is the Lord Siva, relatives are the devotees of Siva and the native place is the three worlds.

DEVI STOTRAM

कदम्बवनमध्यगां कनकमण्डलोपस्थितां-

पटञ्जुरह वासिनीं सतत मिद सोदानिनाम्
विदंयित जपारधि विकच चन्द्र चूडामणि-

त्रिलोचन कुटुम्बिनी त्रिपुरसुन्दरीमाश्रये ॥१॥

1. I take shelter in Tripurasundari, the consort of the three-eyed One (Lord Siva), the ever perfect Goddess, who dwells in the middle of the Kadamba woods, who is seated on the golden orb and abides in the six lotuses (of the body), whose beauty excels that of the Jaba flower and who is embellished by the crest-jewel of the full moon.

यन्न किञ्चित् कश्चिद्रस्तु मदसद्वाखिलात्मिके ।

तस्य सर्वस्य या शक्तिः सा त्वं किं स्तुयसे तदा ॥२॥

2. Thou art the Self of everything that exists in this universe, whether real or unreal, and Thou art the Power that sustains them all ; how canst thou be eulogised ?

✓ महाविद्या महामाया महामेधा महास्मृतिः ।

महामोहा च भवती महादेवी महामुरी ॥३॥

3. Thou art the great knowledge, the great illusive power, the great intellect, the

great memory, the great delusion, the great Goddess and the chief of the celestial Goddesses.

✓ शरणागत दीनार्त परित्रायपरायणे ।

महंदायार्ति हरे देवि नारायणि नमोस्तुते ॥१॥

4. O Narayani ! Devoted to the deliverance of the distressed, the meek and the shelter-seekers ! Oh Devi ! the destroyer of the afflictions of all, be this bow to Thee.

✓ यादेवी सर्व भूतेषु बिष्णुमायेति शब्दिता ।

नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥२॥

5. Prostrations again and again to that Devi who resides in all creatures as Vishnu-Maya.

या देवी सर्वभूतेषु कामरूपेण संस्थिता ।

नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥३॥

6. Prostrations again and again to that Devi who dwells in all creatures in the form of desires.

✓ सर्वसंगल मंगल्ये शिवे सर्वार्थ साधिके ।

शरण्ये श्रम्यके गौरी नारायणी नमस्तुते ॥४॥

7. Our prostrations to Thee, Oh Devi, All auspicious One, bestower of success and prosperity on those who take refuge in Thee, possessed of three eyes and of white colour and consort of Lord Narayana.

GANGASHTAKAM

भगवतिः तव तीरे नीरमात्राशनोऽहं
विगतविषयं तृप्यः कृप्यमाराधयामि ।
सकल कलुष भंगे स्वर्गसोपानमङ्गे-
सरत्न तरतरङ्गे देवि गंगे प्रसीद ॥

1. O Goddess Bhagirathi ! Destroyer of all sins ! Thou art the ladder for reaching heaven ! Thou art full of the ever-changing waves ! I worship Lord Krishna on your bank; drinking your water alone I am free from the longing for worldly pleasures. May thou be pleased with me and shower Thy blessings on me.

भगवति ! भवलीलामौलियाले तवाम्भः
कथमगुपरिमाद्यं प्राप्तिनो ये स्पृशन्ति ।
अमर नगर नारी चामर प्राहिणीनां
विगत कलि कलङ्का तद्वमङ्गे लुठन्ति ॥१॥

2. O Goddess Ganges ! Thou decoratest the head of Lord Siva as if it were a beautiful garland. Those people who touch even a drop of thy waters become freed from all sins of Kali and freely play in the Devaloka devoid of all tribulations. They rest in the lap of the celestial goddesses with Chamar in hand.

प्रज्ञाखण्डं खरदयन्ती हरशिरसिजटावह्निमुह्या सयन्ती ।
स्वसौंकादापतन्ती कनक गिरि गुह्याखण्डशैलात्सुखन्ती ।

शोणीशृष्टे लुप्यन्ती दुरितचयमूर्निर्मरं मत्स्यन्ती-
 यथाधि पूरयन्ती मुरन्गरस्मरित्पावनी नः पुनातु ॥३॥

3. Cutting down the Brahmanda, giving splendour to the matted hair of Lord Siva, falling down from heaven and passing through Sumeru of golden hue, and reaching the earth, thou removest all the multitudes of sins and fill up the ocean with thy waters. May that sacred Ganges, the river of Devaloka, protect us and remove our sins.

मञ्जुष्मातद्रकुम्भप्युत्तमदमदिरामोदमन्तालि जालम् ।
 स्नानैः निद्राद्गन्तानां कुचयुगलिगलत् कुङ्कुमागपिद्गम् ।
 मायं प्रातर्मुनीनां कुशकुमुमचयैर्यद्वृक्षतीरस्थगीरम् ।
 पाषाणो गांग्रमंभः करिकलभकराक्रान्तरं हस्तरंगम् ॥४॥

4. May that sacred Ganges water over purify us, which is filled with the bees who have drunk deep the sweet smell of Madira falling from the head of the elephants in the act of taking bath ; those waters whose colour have been changed by the contact with the turmeric powder applied on the breasts of Deva ladies and filled with the flowers and Kusa grass after the morning and evening Sandhya prayers of great Munis ; and whose waters come speedily disturbed by the tusks of wild elephants on the way. May the waters of the Ganges protect us from sin !

(The poetic imagination is carried very far in this verse)

आदायादि पितामहस्य नियम व्यापारपात्रे जलं—

पञ्चात्पञ्चगव्यादिनो भगवतः पादोदकं पावनम् ।

भूयः शम्भु जटात्रिमूषणमणि जहोमहर्षेरियं—

कन्या कल्मषनाशिनी भगवती भागीरथी द्रवते ॥५॥

5. The Goddess Bhagirathi ! the daughter of Sage Janhu, destroyer of all sins is seen (by pious souls) on earth. Her waters were first in the water-pot of Brahma the Creator, then they flowed down to the earth washing the lotus feet of Anantasayi Lord Narayana and which shines as the crowning jewel of Lord Siva's head.

शैलेन्द्राद्वतारिणी निज जले मञ्जजनोत्तारिणी—

पारावारविहारिणी भवभयभ्रेणी समुत्सारिणी ।

शेषाहेरनुकारिणी हरशिरोवल्लीदलाकारिणी—

काशीशान्त विहारिणी विजयतेयंगा मनोहारिणी ॥६॥

6. The sacred Ganges rises from the holy mountains of the Himalayas. She destroys the sins of those who take bath in her waters. She plays in the great oceans. She is the dispeller of the ignorance of Samsara. She imitates the movement of Sesha-serpent. She decorates the head of Lord Siva. She passes through the sacred Benares. May the Ganga Bhagirathi ever protect us ! Victory to Ganges ! the joy of the heart.

कुतोवीचिर्वीचिस्तव यदि गतालोचनपथं—

त्वमापीता पीतान्वर पुरनिवासं विनरसि ।

त्वद्भुत्संगे गंगे ! पतति यदि कायस्तनुमृतां-
तदा मातः ! शतक्रतव पदसामोऽप्यतिलसु ॥७॥

7. O Mother Ganges ! If a man looks at thy beautiful waves, will he be any more afflicted by the waves of the ocean of Samsara ? To those who drink a little of thy water thou bestowest the status of Vishnu. If a man offers his body at thy lap, to him even the status of Indra becomes too insignificant.

गंगे त्रैलोक्यसारे ! सकल मूर्खधू धीतयिस्तीर्णतोये-
पूर्णमहा स्वहृये ! इरिषरश्मजोहारिणि स्वर्गमार्गे ।
प्रायश्चित्तं यदि स्यात्तव जलकणिका ब्रह्महत्यादि पापे-
कस्त्वा स्तोतुं समर्थश्चिजगदपहरे देवि गंगे प्रसीद ॥८॥

8. O Goddess Mother Ganges ! the essence of the three worlds ! Thou art pure and sweet smelling by the bathing of the Deva ladies, thou hast an expansive store of water, thou art the Poorna Brahma ! You carry the dust of Vishnu's Lotus Feet with your currents. Thou art the path to heaven ! By drinking a drop of thy water even the sin of killing a brahmin is removed. Thou art the purifier of the three worlds. O Goddess Ganges ! Be merciful to me. Who is able to praise thee ?

मातृर्जह्नुवि शंभुमंगदलिते मौली निघायाःतल्लिम्-
स्वर्गारे वपुषोऽवमानममये नारायणाग्निद्वयम् ।

सानन्दं स्मरतो भविष्यति मम प्राणप्रयाणोत्सवो-
भूयान्नक्तिरविष्युता हरिहराऽद्वैतात्मिका शाश्वती ॥६॥

9. O Mother Janhavi ! Thou art the ornament of the head of Lord Siva ! With folded hands on my head I pray to Thee that I may leave my body at Thy banks meditating on the Lotus Feet of Lord Narayana with a cheerful heart and with equal devotion to Hari, Hara and the Supreme Advaita Tattva, O Mother ! Grant me this prayer.

गङ्गाष्टकमिदं पुराणं यः पठेत्प्रयतो नरः ।
सर्वपापविनिर्मुक्तः विष्णुलोकं स गच्छति ॥१०॥

10. He who studies daily this verse of eight stanzas on the Ganges, endowed with faith, is freed from all sins and reaches the abode of Vishnu.

CHAPTER III

PRAYERS

SHAD PADI STOTRAM

अविनयमपनयविष्णो दमय मनः
 शमय विषय मृतपृष्णाम् ।
 भूतदयां विस्तारय तारय
 संसार सागरतः ॥१॥

1. Oh Vishnu ! Remove the immodesty in me, calm the mind, put an end to the cravings for illusive sense-objects, extend the sympathy for human beings, and save me from the ocean of Samsara.

विष्यधुनीमकरंदे परिमल
 परिमोग सधिदानन्दे ।
 श्रीपति पदारविन्दे भवभय-
 खेदच्छिद्रे वंदे ॥२॥

2. I bow to the Lotus Feet of Sripati. Thou art the celestial stream flowing with honey of the cluster of flowers and wafting the sweet fragrance of Sat-Chit-Ananda, the destroyer of the agony caused by the fear of birth and death.

सत्त्वपि भेदापगमे नाथ-
 नवाहं न मामकीनस्त्वम् ।
 सामुद्रो हि तारंगः क्वचन
 समुद्रो न तारंगः ॥३॥

3. O Lord! Even after the removal of duality, I am Thine only, but Thou art not mine, just as the wave is of the ocean but never the ocean is of the wave.

उद्धृतनय नगभिदनुज वलुजकुलामित्र-
मित्र शशिपदे ।
इष्टे भवति प्रभवति न भवति
किं भवतिरस्कारः ॥४॥

4. Oh lifter of the mountain! The brother of Indra, the foe of the Asura race and the One having sun and moon as his eyes, how not Samsara overpowered when Thou art directly perceived?

मत्स्यादिभिरपतारैरवतारवताऽवता ५-
मदा वसुधाम् ।
परमेश्वर परिपाल्यो भवता भव-
ताप भीतोऽहम् ॥५॥

5. O Supreme Lord! the constant protector of the universe through incarnations of Fish, etc.! I, who am afraid of the agony of birth and death, am fit to be protected by Thee.

दामोदर गुणमन्दिर सुन्दरवदनारविन्द
गोविन्द ।
अत्र जन्मधिमथनमन्दर परमं दर्श-
नमथ स्वमे ॥६॥

6. Oh Govinda ! Damodara, the abode of excellence, with face beautiful like the lotus, who art the mount Mandara in the churning of the ocean of Samsara, pray remove my excessive fear.

नारायण कल्याणाय शरणं—

करवाणि सावकौ चरणौ ।

इति षट्पदी मदीये

वदन सरोजे सदा वसतु ॥ ८॥

7. Oh Narayana ! the compassionate, I take shelter at Thy feet. May this group of six stanzas ever abide in my mouth-lotus.

STOTRA RATNAM

नमो नमो वाङ्मनमाति भूमये
 नमो नमो वाङ्मनसैक भूमये ।
 नमो नमोऽनन्त महा विभूतये
 नमो नमोऽनन्त द्वैक सिन्धवे ॥१॥

1. Prostrations again and again unto the Infinite Lord who is beyond the reach of mind and speech, who is to be approached by the medium of mind and speech only; salutations again and again unto Him of great and unlimited powers; salutations unto Him who is the ocean of mercy and grace.

न धर्मनिष्ठोऽस्मि न चात्मवेदी
 न भक्तिमत्स्वधरधारविन्दे ।
 अकिंचनोऽनन्यगतिः शरण्य
 त्वत्पादमूर्त्त शरण्यं प्रपद्ये ॥२॥

2. O Saviour of the helpless! I am not devoted to righteousness; I have no knowledge of the Self; I have no devotion to Thy lotus feet; I am helpless and without refuge; I take refuge in Thee who alone is my redeemer.

न निन्दितं कर्म सदस्ति श्लोके
 सहस्रो यद्यमया व्यधायी ।
 सोऽहं विपाकावसरे मुहुन्द
 भन्दामि सग्नान्यगतिस्तवाग्रे ॥३॥

3. There are no evil deeds in this world that have not been done by me thousands of times. When the time has come for me to reap the fruits of those actions, I cry before Thee now without any other help.

निमज्जतोऽवन्त भवार्वापान्त-

स्मिराय मे कृतमिवास्मिन्नर्थः ।

त्वयापि सर्वं भगवन्निदानीं

अनुत्तमं पात्रमिदं वयायतः ॥३॥

4. Constantly tossed about in the ocean of endless Samsara, after a long time, I have got Thee as my shore. You have also now got, O Lord, a suitable vessel (man) on whom you can show your extreme mercy.

अमृतपूर्वं मम भावि किं वा

सर्वं सहे मे सहजं हि दुःखम् ।

किन्तु त्वदप्रेमणामातानां

परामयो नाथ न तेऽनुरूपः ॥४॥

5. Whatever may be the suffering left in store for me (in future) I am prepared to face them all; but, O Lord, it is not meet that you should discard me who has taken shelter in Thee.

निरासकस्यापि न तावदुत्सहे

अहेरा दातुं तव पादपंकजम् ।

रुपा निरस्तोऽपि शिशुस्तनन्धयो

न जातु मानुषरथो विहासति ॥५॥

6. Even if you abandon me, O Lord of lords, I am not prepared to leave Thy lotus feet just as the suckling baby does not leave the mother's feet even if it is thrust aside by the mother.

तवामृतस्यन्दिनि पादपद्मे
निवेशितात्मा कयमन्यदिच्छति ।
स्थितेरधिन्दे मकरन्द निर्मले
मधुप्रसूते नेष्टुरसं ममीक्षते ॥७॥

7. How could a man think of anything else when he has placed himself at Thy Lotus feet ? The bee never runs after sugarcane juice in the presence of lotuses in abundance.

त्वद्दिग्ग मुनिरस्य कदापि केनचित्—
यथा तथा वापि सकृत्कृतोज्ज्वलिः ।
तदैव मुष्णात्पशुभान्वरोपतः
शुभानि पुष्पाति न जानु हीयते ॥८॥

8. Whoever, in whatever condition he may be, but once bows before Thy feet, frees himself from all evils and miseries. He attains prosperity and peace.

भवन्तमेवानु चरन्निन्नरं
अगान्तनिरदोषमनोरथान्तरः ।
कदाहमेकान्तिकं नियकिंकरः
ग्रहर्षयिष्यामि सनाथ जीवितः ॥९॥

9. When shall I rejoice and make my life fruitful by ceaseless obedience unto thee alone, with all my desires and cravings completely at rest? When shall I become your exclusive servant thinking of no other?

अविवेक घनान्धदिङ्मुखे
बहुधा सन्ततं दुःखं वर्पिषि ।
भगवन्भवदुर्दिने पथः
स्वस्तितं मामलोकयाप्युत ॥१०॥

10. Most stable Lord! Have an eye of pity on me, who has fallen from the right path and fallen into evil ways, who am blinded by the dark clouds of ignorance and caught up in the heavy rain of miseries.

न मृषा परमार्थमेव मे
शृणुविज्ञापनमेकमग्रतः ।
यदि मे न दयिष्यसे ततो
दयनीयस्तव नाथ दुर्लभः ॥११॥

11. This is not untruth; it is absolutely true. Pray listen to my first appeal. If you do not take pity on me, O Lord, you can never find another person fit to be pitied.

नम नाथ यदस्ति योऽभ्यहं
सकलं तद्धि तवैव माधव ।

नियतस्वमिति प्रबुद्धधी

इयं किंनु समर्पयामि ते ॥१२॥

12. O Lord ! Whatever I possess and whatever I am sure of are all yours alone. O spouse of Lakshmi ! What shall I offer to Thee knowing that everything belongs to you alone.

दृष्टिर्न भूतविषया समताभिधाना-

वैषम्यमेव तदियं विषयीकरोति ।

शान्तिः कुतो मम भवेत्समता न चे स्यात्-

* तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥१२॥

12. I have no equal vision over all creatures and this defect makes me always dwell in sense objects. Without equality how can I attain calmness? Therefore, O Lord! Thou art my only refuge.

भैमी तमेषु न च भेस्मि कदापि नाथ

दीने तथा न करुणा मुदिता च पुरये ।

पापे नृपेक्ष्यवतो मम मुक्त्यं स्यात्-

तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥१३॥

13. I am not friendly towards my equals, I have no pity for the poor and complacency towards the virtuous. I am not forgiving towards sinners, O Lord! Thou art my only refuge.

नेतादिकं मम बहिर्विषयेषु सत्त्वं-

नान्तर्मुखं भवति सामविहाय तस्य ।

क्वान्तर्मुखं स्वमपहाय सुरस्य घातं

तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥१४॥

14. My eyes and other senses are always attached to external objects. They never become inward by forsaking these objects. How can real happiness result without an inner

vision ? Therefore, O Lord ! Thou art my only refuge.

त्यक्तं गृहाद्यपि मया भवतापराधै-
नामीदृशो हृत्तदो मम माययाते ।
सा चाधुना किमु विधास्यति नेति ज्ञाने
तस्मात्तमद्य शरणं मम दीनबन्धो ॥१६॥

15. To get rid of the miseries of Samsara I renounced all things like house etc., but due to Thy Maya they are not still erased from my mind. What Thy Maya has in store for me I know not now ; therefore, Thou art alone my refuge, Oh Deenanatha !

प्राप्ता धनं गृहवृद्धवगमाद्यशरा शरणं-
वधैदिकमर्थेन्द्रियुराध नाथ ।
मयं विनश्वरमिदं न पन्नाय कस्मै
तस्मात्तमद्य शरणं मम दीनबन्धो ॥१७॥

16. Wealth, house, family, wife, horse, elephant, kingdom and the Devaloka have all been acquired by me but these are all useless and perishable. Therefore, Thou art my sole refuge, O friend in distress !

प्राप्यन्निरूप्य विधिना न कृतोद्विगो-
धोर्गं विनाऽग्निं मनसः स्थिरताकुतोमे ।
तां वै विना मम न चेत्तमि शान्तिवार्ता-
तस्मात्तमद्य शरणं मम दीनबन्धो ॥१८॥

17. The practice of Yoga was not properly done by me through control of breath etc. How can steadiness of mind come without Yoga and how can I have peace without steadiness of the mind? Therefore, O Lord! Thou art my only refuge.

ज्ञानं यथा मम भवेत्कृपया गुरुणा-

सेवां यथा न विधिना करवं हितेषाम् ।

सेवाऽपि माधन तथा विदितास्ति चित्ते

तस्मात्त्वमद्य शरणं मम शीनवन्धो ॥१८॥

18. I have not done service to the preceptors with faith so that knowledge may arise in me by their grace. Service is prescribed for the purity of the mind, therefore, Oh Lord! Thou art my saviour.

तीर्थादि सेवनमहाविधिना हि नाद्य

नाकारि येन मनसो मम शोधनं स्यात् ।

शुद्धिं विना न मनसोऽध्यासापवर्गो-

तस्मात्त्वमद्य शरणं मम दीनवन्धो ॥१९॥

19. I did not visit holy places with due faith, Sraddha and the due observances which cause the purification of the mind. Without purity of mind how can there be destruction of rebirths? Therefore, O Lord! Thou art my only saviour.

वेदान्तशीलनमपि प्रमितिं करोति-

ब्रह्मात्मनःप्रमिति माधन संयुतस्य ।

नैवास्ति साधनलवो मयिनाथ तस्याः

तस्मात्वनघ शरणं मम दीनवन्धो ॥२०॥

20. For him who is endowed with good Sadhana and Vedantic Vichara, the identity of Atman and Brahman is disclosed. I have not done even a little of Sadhana, O Lord! Therefore, Thou art my only refuge.

गोविन्द शंकर हरे गिरिशमेश—

शंभो जनार्दन गिरीश मुकुन्द साम्य ।

ना न्या गतिर्मम कथञ्चन वा विहाय

तस्मात् प्रभो मम गतिः कृपया विधेहि ॥२१॥

21. Govinda, Sankara, Hari, Siva, Janardana, Mukunda—I have no other refuge except Thee, therefore take pity on me and lead me to my goal.

एतत्तत्त्वं भगवदाश्रयणाभिधानं—

ये मानवाः प्रतिदिनं प्रणम्य पठन्ति ।

ते मानवाः भवन्ति प्रतिभूय शान्तिं—

गच्छन्ति किञ्च परमात्मनि भक्तियुक्ता ॥२२॥

22. Those persons who recite this prayer based on surrender to the Lord with great
fulfil all
Supreme

well as lores may be at the tip of one's tongue and one may compose poems—what good does it accrue to him from these, if his thoughts are not fixed on the Lotus Feet of the Guru ?

विदेशेषु भाम्यः स्वदेशेषु धाम्यः

सदाचारवृत्तेषु मत्तो न चाम्यः ।

गुरोरङ्घ्रिपद्मे मनश्चेन्न लग्नं—

ततः किं ततः किं ततः किं ततः किम् ॥४॥

4. I am commanding respect in foreign countries and esteem in motherland. Although I have the idea : "I am the only righteous one"—of what use are all these if my mind is not concentrated upon the Lotus Feet of the Teacher ?

सभामण्डले भूपभूपालवृन्दैः

सदा सेवितं धाम्य पादादिभिर्द्वि ।

गुरोरङ्घ्रिपद्मे मनश्चेन्न लग्नं

ततः किं ततः किं ततः किं ततः किम् ॥५॥

5. What avails if one's feet is being adored by the hosts of emperors amidst the audience, if one's heart is not centred on the Lotus Feet of the Guru ?

यशो मे गतं दिप्त दानप्रसादान्

जगदस्तु सर्वं करे यत्प्रसादात् ।

गुरोरङ्घ्रिपद्मे मनश्चेन्न लग्नं

ततः किं ततः किं ततः किं ततः किम् ॥६॥

समेष्टाच्छिद्यतार्यं पदं ब्रह्म संज्ञं—

गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥१॥

9. Any virtuous soul, be he a Yati, a King, a Brahmachari or a householder, who recites this Gurvedashtakam, shall attain his desired object—Brahman, in case his mind sticks to the words of the Guru.

अनादिं ह्यपारं महामोहं मारं-

शिवं शंकरं शंभुमीशानमीडे ॥३॥

3. I praise Lord Siva, Sankara, Sambhu, who is the mine of joys, who is the ornament that embellishes the great orbit, who is without beginning, who is without limit and who is the destroyer of great Moha (infatuation).

सदाधोनिवासं महाद्वाद्वहसं-

महापापनाशं सदासुप्रकाशम् ।

गिरीशं गणेशं सुरेशं महेशं-

शिवं शंकरं शंभुमीशानमीडे ॥४॥

4. I sing in praise of Lord Siva, Sankara, Sambhu, whose abode is beneath the sky, who is of boistrous laughter and who is the destroyer of great sins, who over shines brightly, who lords over the mountains, Ganas and Suras.

गिरीन्द्रात्मजासंगृहीतापर्दिहं-

गिरीसंस्थितं सर्वदासन्नगोदम् ।

परब्रह्म ब्रह्मादिभिर्वन्द्यमानं-

शिवं शंकरं शंभुमीशानमीडे ॥५॥

5. My praise to Love Siva, Sankara, Sambhu, half the body of whom is possessed by the daughter of Gireendra (Lord of mountains), whose dwelling is on the mountain, homeless, who is Supreme Brahman and who is adored by Brahma etc.

कपालं विशूलं कराम्यां दधानं—

पदामोजनघ्राय कामं ददानम् ।

यत्नीवर्ययाम सुराणां प्रधानं—

शिवं शंकरं शंभुमीशानमीडे ॥६॥

6. I praise Lord Siva, Sankara, Sambhu, the Supreme One who is the bearer of skull and trident in his hands, who is the fulfiller of all desires, to one who bows at His Lotus Feet and who is the enhancer of the oblations of the Devas.

शरच्चन्द्रमालं गुणानन्दपात्रं—

शिनेतं पवित्रं घनेशस्य मितम् ।

अपर्णां कलत्तं चरितं विचित्रं—

शिवं शंकरं शंभुमीशानमीडे ॥७॥

7. I offer my praise to Lord Siva, the bestower of happiness, the source of bliss, whose body resembles the autumnal moon, who is the abode of excellence and bliss, who is three-eyed, who is holy, who is the friend of Kubera (Lord of wealth), whose wife is Parvati, and whose history is wonderful.

हरं सर्पहारं चित्ताभूषिहारं—

भवं वेदसारं सदा निर्विकारम् ।

रमशाने वसंतं मनोजं दहन्तं—

शिवं शंकरं शंभुमीशानमीडे ॥८॥

8. I praise Lord Siva, Sankara, Sambhu

Hara (destroyer) who has a garland of serpents, who has his recreation on the funeral ground, who is Bhava (the source of worldly existence), who is the essence of the Vedas, who is ever formless, who dwells in the burial ground and who is the destroyer of the God of love.

स्तवं यः प्रभाते नरः सुलपाणेः -

पठेत् सर्वदा भग्नभायानुरक्तः ।

स पुत्रं धनं धान्यमिष्टं कलशं-

विचित्रं ममात्माद्य मोक्षं प्रयाति ॥३॥

9. He attains liberation having come in possession of son, wealth, grain, friend and wife, who, being devoted to the contemplation of Bharga (Siva), repeats always in the morning this praise of Sulapani (one who has trident in his hands—Lord Siva).

SIVA MANASA POOJA

रत्नैः कल्पितमासनं हिमजलैः स्नानं च दिव्याम्बरं-
नानारत्नविभूषितं मृगमदामोदाङ्कितं चन्दनम् ।
जाती चम्पक विल्वपत्ररचितं पुष्पं च धूपं तथा
दीपं देव दयानिधे पशुपते हृत्कल्पितं गृह्यताम् ॥१॥

1. O Lord! Thou ocean of mercy, O Pasupati! do accept these offerings conceived in my mind, viz., a Simhasana adored with precious rubies, a pleasant cool bath, a splendid garment adorned with various gems, sandal paste scented with musk, a garland made up of Jasmine, Champaka flowers and Bilwa leaves, incense and light.

सौवर्णेन नवरत्नखण्डरचिते पात्रे घृतं पायसं-
भक्ष्यं पञ्चविधं पयोदधियुतं रम्भाफलं पानकम् ।
शाकानामयुतं जलं रुचिकरं कर्पूरखण्डो ज्वलं
तांबूलं मनसा मया विरचितं भक्त्या प्रभो स्वीकुरु ॥२॥

2. O Lord! Kindly accept ghee, Payas (sweet milk and rice), the five-fold food, plantain mixed with milk and curd, Sherbat, various kinds of vegetables, palatable water, a brilliant piece of camphor and betel—all these food offerings placed in a golden vessel which is bedecked with nine kinds of precious jewels, which are conceived in my mind out of devotion for Thee.

विहितमविहितं वा सर्वमेतच्चमस्व—

जय जय करुणान्धे श्री महादेव शम्भो ॥१॥

5. O Lord ! Forgive all the sins that are committed by the hands and feet or the tongue (speech) and the body, or the ears and eyes, or the mind whether Vihita (lawful) or Avihita (forbidden). Glory be unto Thee, Thou ocean of mercy ! Glory be unto Thee, O Mahadeva (God of gods) ! O Sambho (bestower of happiness) !

सुनन्मौलि कञ्जोलिनी चारु गंगा

लसद्गङ्गावलेन्दु कण्ठे भुजङ्गा ॥३॥

3. O spotless and pure (white) like the snow on the mountain and unfathomable! Thy beauty and glory is far more attractive than that of Cupid, the God of Love; the sparkling sacred water of the Ganges is sprouting from the hair of Thy head; the crescent moon is shining on Thy forehead and snakes are hanging down Thy neck.

चलत्कुण्डलं शुभ्रनेत्रं विशालं

प्रसन्नाननं वीलकण्ठं वृषालुम् ।

मृगाधीश चर्माम्बरं मुण्डमाख्यं

प्रियं शंकरं सर्वनाथं भजेऽहम् ॥४॥

4. Thy ear-rings are bright. Thy eyes are pure and vast; Thy face is embodiment of Joy and Peace; the blue throat signifies Thy merciful nature; the lion's skin is Thy clothing; the skulls are Thy necklace. I worship Thee, O Sankara, my love, the Lord of lords.

प्रचण्डं प्रकृष्टं प्रगल्भं परेशं

अस्त्रकण्ठं अजं भानुकोटिप्रकाशम् ।

सद्यः शूलनिर्मूलनं शूलपाणिं

भजेऽहं भवानीपतिं भावगम्यम् ॥५॥

5. I worship Thee, O embodiment of brilliance, the exalted All-wisdom, the Supreme Lord, Indivisible, the Unborn (beginningless)

more effulgent than crores of Suns collected together ; the trident in Thy hand signifies the power to dispel the three kinds of Tapa ; the Lord of Parvati, Thou art obtainable by Sivoham Bhavana (meditation).

कलातीतकल्पाय कल्पान्तकारी

सदा सज्जनानन्द दाता पुरारी ।

विद्वानन्द संदोह मोहापकारी

प्रसीद प्रसीद प्रभो मन्मथारी ॥९॥

6. Unchangeable and ever-blessed Purari, the consummator of world's cycle, constant giver of peace on the pious, all joy and wisdom, the dispeller of delusion, conqueror of love, have mercy, O my Lord ! have mercy.

न यावदुमानाथ पादारविन्दं

भजन्तीह लोके परे वा नराणाम् ।

न तावत्सुखं शान्तिं सम्वाप नरां-

प्रसीद प्रभो सर्वे मृतापिवासम् ॥१०॥

7. So long as one does not worship the Lotus Feet of Uma's Lord, neither in this world nor in the next, is there any happiness for men, nor peace, nor cessation of sorrow, O My Lord ! the basis of all the elements, have mercy on me.

न जानामि योगं क्व नैव पूजां

मतोऽहं सदा सर्वदा शम्भुतुम्यम् ।

जराजन्म दुःखौघ तात्प्यमानं—

प्रभो यादृशपन्नमामीश संभो ॥८॥

8. I know nothing of meditation, or prayer, or ritual, but at all times, and in all places, I bow before Thee, O Sambho ! Have mercy, O my Lord, on a wretch so severely troubled by old age and life's host of troubles ; for Thee only I worship, O my Lord Sambho !!

CHAPTER V
SRI RAMA STOTRAM

SRI RAMA STOTRAM

आपदामपहर्तारं दातारं सर्व संपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥१॥

1. I prostrate again and again to Lord Sri Rama, the dispeller of all shackles of miseries, the bestower of all riches and in whom the whole world rejoices.

आर्तानामार्तिहंतारं भीतानां भीति नाशनम् ।
द्विषतां कालदंष्ट्रं तं श्रीराम चन्द्रेणमाम्यहम् ॥२॥

2. I prostrate to Sri Ramachandra, who removes the miseries of the distressed, the fears of those who are afraid and who is the noose of death to those who oppose him (his enemies).

नमः कोदण्डहस्ताय संधीकृतशराय च ।
खंडिताखिल दैत्याय रामायाम्बिवारिणे ॥३॥

3. Prostrations to Lord Rama, with bow in his hand and with drawn-up arrows, the destroyer of all Rakshasas, the dispeller of all calamities.

रामाय रामभद्राय रामचन्द्राय वेद्यसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥४॥

4. I prostrate to Rama, the Lord of Sita,

the chief of the Raghu kings, an incarnation of Vishnu, who is known both as Ramabhadra and also Ramachandra.

जयतु जयतु मन्त्रं जन्ममाफलयमन्त्रम् ।
जनन मरण भेद बलेन विच्छेद मन्त्रम् ।
सकल निगम मन्त्रं सर्वशास्त्रैक मन्त्रम् ।
रघुपति निजमंत्रं रामरामेति मन्त्रम् ॥२॥

5. Victory, victory to Sree Rama Mantra, which confers the goal of life, the Mantra that destroys afflictions of birth and death, the Mantra derived out of all the Vedas and Shastras, the real Mantra of Raghupathi.

धीराम राम रामेति स्मै रामे मनोरमे ।
सहस्रनाम तपुर्व्वं राम नाम वरानने ॥३॥

6. O Devi, the one who has a beautiful face, the one who plays in Rama, who gives delight to the mind, this Rama Rama Mantra is equal to the thousand names of the Lord.

सकल भुवनरत्नं सर्वशास्त्रार्थ रत्नम् ।
समर विजय रत्नं सच्चिदानन्द रत्नम् ॥
दशमुखहर रत्नं दानवाराति रत्नम् ।
रघुकूल नृपरत्नं पातुमां धीरामरत्नम् ॥४॥

7. May the Jewel-Rama protect me always, the jewel of all the worlds, the jewel of all the Shastras, the jewel that gives success in battles, the jewel of Sat-Chit-Ananda, the jewel that

श्रीराम राम रघुनन्दन राम राम
 श्रीराम राम भरताग्रज राम राम ।
 श्रीराम राम रघुकर्कश राम राम
 श्रीराम राम शरणं भव राम राम ॥१०॥

10. O Sri Rama, be Thou my refuge who art born of the Raghu's family, the elder brother of Bharata and brave in the battlefield.

श्रीरामचन्द्र चरणौ मनसा स्मरामि ।
 श्रीरामचन्द्र चरणौ वक्षसा शृणामि ॥
 श्रीरामचन्द्र चरणौ शिरसा नमामि ।
 श्रीरामचन्द्र चरणौ शरणं प्रपद्ये ॥११॥

11. I meditate on the Lotus Feet of Rama, I speak of the Lotus Feet of Rama, I prostrate with my head at the Lotus Feet of Rama, I take shelter in the Lotus Feet of Rama.

दक्षिणे लक्ष्मणो यस्य वामे च जनकात्मजा ।
 पुरतो मारुतिर्यस्य तं वन्दे रघुनन्दनम् ॥१२॥

12. I salute Raghunandana, whose right side is adorned by Lakshmana, left by Sita and with Hanuman in His front.

भर्जनं भवबीजानां
 अर्जनं सुखसंपदाम् ।
 तर्जनं यमदूतानां-
 राम रामेति गर्जनम् ॥१३॥

13. The roaring of " Rama Rama " is the

frying of the seeds of Samsara, getting wealth and happiness, and the terrifying of the messengers of Death.

रामो राजमणिः मदाविजयने-
 रामं रमेयं भजे ।
 रामेणाभिहता निराश्रय चमू
 रामायतस्मै नमः ॥
 रामाक्षरिण परायणं परतरं
 रामस्य दामोदरम् ।
 रामे चित्तलयः सदामयगुणे-
 भो राम मामुद्धर ॥१४॥

14. Prostrations be to Lord Rama, the Jewel of Kings, who triumphs always, who is the Lord of Lakshmi. There is nothing greater than Rama. I am the servant of Rama. May my mind (Chitta) be always merged in Rama. O Rama I pray lift me up, (from this quagmire of Samsara).

with lotus-like eyes, the Lord of infinite forms, who is full of Sat and Chit, who gazing at the mother's (Yasoda) face with grace sucks her milk.

इन्दीवरश्यामल कोमलांगे-

इन्द्रादि देवाचित पादपद्मम् ।

सन्तानकल्पद्रुममाश्रितानां-

बालं मुकुन्दं मनसा स्मरामि ॥४॥

4. I visualise mentally the Child Mukunda, with beautiful limbs, with colour as bright as the Indraneela gem, whose lotus feet are worshipped by Gods like Indra and others, who is the wish-yielding tree to those who take refuge in Him.

शिक्येनिधायाज्य पयोदर्शानि-

वार्ध्वाङ्गायो व्रजनायिकायाम् ।

भुक्त्वा यथेष्टं कपटे न सुप्तं-

बालं मुकुन्दं मनसा स्मरामि ॥५॥

5. I salute the Child Mukunda, who ate away all the curd and milk and pretended to sleep when the women of Braja (Gopis) were away from the house to look after their household duties.

कलिन्द जाम्बवत्यत कालिवत्य-

पलाशप्रसंगे नट न प्रियंवदम् ।

तत्पुच्छहस्तं शरदिन्दु बभभं-

बालं मुकुन्दं मनसा स्मरामि ॥६॥

पापक्षयं पुण्यकरं पवित्रं-

त्रियम्ब विद्यां च यशश्च मुनिम् ॥६॥

9. He who thus often reads with Sraddha and love the above eight verses on Mukunda, destructive of sins and creative of purity and virtues attains wealth, fame, knowledge and final liberation.

3. How sweet His Venu (flute), how sweet the dust of His feet, how sweet His speech and how sweet His feet; how sweet His dance, how sweet His friendship and how sweet is everything of the Sweetest of the Sweet !

गीतं मधुरं पीतं मधुरं
 सुखं मधुरं सुखं मधुरम् ।
 ह्यं मधुरं तिलकं मधुरं
 मधुराधिपतेरखिलं मधुरम् ॥१॥

4. How sweet His singing, how sweet His drinking, how sweet His act of freedom and how sweet His act of sleeping; how sweet His appearance, how sweet the sacred marks (Tilak) on His forehead and how sweet is everything of the Sweetest of the Sweet !

स्वयं मधुरं तारणं मधुरं
 स्वयं मधुरं रमणं मधुरम् ।
 वसितं मधुरं शमितं मधुरं
 मधुराधिपतेरखिलं मधुरम् ॥२॥

5. How sweet His acting, how sweet His swimming, how sweet His act of stealing and how sweet His act of playing, how sweet His act of crying aloud, how sweet His silence and how sweet is everything of the Sweetest of the Sweet !

गुञ्जा मधुरा माला मधुरा
 यमुना मधुरा वीची मधुरा ।

KAIVALYA-ASHTAKAM

मधुरं मधुरेभ्योऽपि मंगलेभ्योऽपि मंगलम् ।
पावनं पावनेभ्योऽपि हरेर्नामैव केवलम् ॥१॥

1. Sweeter than all sweet things, auspicious of all auspicious things, purer than all pure things is the Name of Hari only.

आप्रब्रह्मद्वन्द्वपर्यन्तं सर्वं मायामयं जगत् ।
मय्यं मायं पुनः मय्यं हरेर्नामैव केवलम् ॥२॥

2. From Brahma down to the pillar all are creations of Maya only. The blessed Name of Hari alone is the Reality. This is true. Again this is the only Truth.

स गुरुः स पिता स्या माता बान्धवोऽपि सः ।
शिष्येष्वेभ्यश्च समुं हरेर्नामैव केवलम् ॥३॥

3. He alone is teacher, he alone is father, mother and relative who teaches one to remember Hari's Name only.

निश्वासे नहि-विश्वास-कक्षरुद्धो भविष्यति ।
कीर्तनीयमसौ बान्धवाद्दरेर्नामैव केवलम् ॥४॥

4. There is no certainty (as to) how long the breath will flow. It may stop at any time Therefore, one should sing the glory of Hari

from boyhood and repeat His names at all times.

हरिः सदा वस्येतत्र यत्र भागवता जनाः ।
गायन्ति भक्ति भावेन हरेर्नामैव केवलम् ॥२॥

5. Hari resides there at all times, where His devotees sing His names with great devotion.

अहो दुःखं महानुःखं दुःखादुदुःखतरं यतः ।
काचार्यं विस्मृतं हरेर्नामैव केवलम् ॥३॥

6. It is a matter of great pain and grief that for the sake of the shell (of worldly pleasures) the precious jewel of Hari's name is forgotten. This is the greatest of all sorrows.

दीयतां दीयतां कर्षां नीयतां नीयतां यवः ।
गीयतां गीयतां नित्यं हरेर्नामैव केवलम् ॥४॥

7. Again and again hear with thy ears (Hari's name), speak again and again with thy tongue (His name), sing again and again the names of Hari alone.

तृणीकृत्य उगम्यं राजते मक्षोपरि ।
चिदानन्दमयं शुद्धं हरेर्नामैव केवलम् ॥५॥

8. That which shines above all reducing the whole world to a blade of grass, which is full of bliss and light and which is ever pure, is the name of Hari only.

ACHYUTASHTAKAM

अच्युतं केसवं राम नारायणं—

कृष्ण दामोदरं वामुदेवं हरिम् ।

श्रीधरं माधवं गोपिका बल्लभं—

जानकी नायकं रामचन्द्रं भजे ॥१॥

1. I worship the Lord of Janaki, Sri Ram-chandra, (who is known by various names), Achyuta, Kesava, Narayana, Krishna, Damodara, Vasudeva, Hari, Sreedhara, Madhava and the Lord of Gopikas.

अच्युतं केसवं सन्ध्यामाधवं—

माधवं श्रीधरं राधिराराधितम् ।

इन्दिरा मन्दिरं चेतसा मुन्दरं—

देवकी मन्दनं नन्दनं मन्दये ॥२॥

2. I meditate in my mind on Achyuta, Kesava, the Lord of Satyabhama, Madhava, Sreedhara and the deity worshipped by Sri Radhika, the son of Nanda, the very beautiful form of the Lord of Lakshmi.

विष्णवे द्विष्णवे शशिने चित्रिणे—

रविमणी रागिणे जानकी जानये ।

बह्वी वल्लभायर्चितायात्मने—

कंस विष्वमिने वंशिने ते नमः ॥३॥

3. I prostrate to Thee, O destroyer of Kamsa, the object of worship for the Gopis, the beloved of Rukmini, the life of Janaki, who art Vishnu, all-pervading, the bearer of conch and Sudarshana Chakra.

कृष्ण गोविन्द हे राम नारायण-
 श्रीपते वामुदेवाजित श्रीनिधे ।
 अच्युतानन्द हे माधवाधोपज-
 द्वारका नायका द्रौपदी रक्षक ॥१॥

4. Pity me, Hey Krishna! Govinda, Rama, Narayana, the Lord of Sri Lakshmi, Vasudeva, the Invincible, the seat of Lakshmi, Achyuta, Ananda, Madhava, Adhokshaja (the Lord of the senses), the Lord of Dwaraka, the protector of Draupadi.

राक्षसघ्नोमितः सीतया शोभितो-
 दण्डकारण्य भू पुण्य ता कारणं ।
 लक्ष्मणे नान्वितो वानरैः सेवितोऽ
 गस्त्य मंजुजितं राघवः पानुमाम् ॥२॥

5. May Raghava protect me who shines with Sita, who is enraged by the Rakshasas, who is followed by Lakshmana and served by the monkeys, worshipped by Agastya and by whose grace Dandakaranyu derived its sanctity.

पुनना कोपकः सूरजा खेलनो-

बालगोपालकः पातुमां सर्वदा ॥६॥

6. He who destroyed Dhenuka, Aṣṭaka and others, the destroyer of Kesi and Kāmsa, who plays on the flute, who enraged Putana, who played with the Gopalas at the Jamuna bank, may that Gopala-child protect me forever.

विष्णुदुषोगवप्रस्फुरद्वासनं-

प्राचुरंभोदकप्रोक्षमद्विग्रहम् ।

वन्यया भालया शोभितोदम्बलं-

लोहिताट्प्रिद्वयं वाटिवाचं भजे ॥७॥

7. I worship the two lotus feet of the Lord Vishnu with lotus-like eyes, shining with Pītambar, like the glow of lightning, with body like the clouds of the rainy season and with Vanamala adorning His chest.

कुञ्चितेः कुन्तलैः भ्राजमानानम

रत्नमौलिं लसत्कुण्डलं गण्डयोः ।

हारकेयूरकं कण्ठे शोण्डवलं-

किंकिणि मञ्जुलं श्यामलं च भजे ॥८॥

8. I worship the beautiful form of the Lord with long curly hairs, bedecked with pearls in the crown, with ear rings, with good green and red jewelled bangles and Kinkini (small bells) in the legs.

अच्युतस्पाष्टकं यः पठेदिष्टदं—

प्रेमतः प्रपद्यते पूरयः सस्पृष्टम् ।

वृत्ततः सुन्दरं कर्तृविश्वंभरः —

तस्य वरयो हरिर्जायते मत्वरम् ॥१॥

9. He who repeats these eight verses on Achyuta with love and devotion everyday, to him the All-pervading Hari, the protector of the universe is attracted. (Literally, he makes the Lord his own. He draws the Lord to his side).

NARAYANASHTAKAM

• वात्सल्याद् भयप्रदानममयादार्तातिनिर्वापणा-

द्वादायां दुष्परोपणादगणितं श्रेयः पदप्रापणाद् ।

सैष्यः श्रीपतिरंक एव सततामृतेऽभवन्माद्विणः

प्रह्लादश्च विर्भाषणश्च करिराद् पाञ्चाख्यद्विहया ध्रुवः ॥१॥

1. Lord Narayana, the spouse of Sri Lakshmi is alone to be worshipped because of His loving nature. He bestows fearlessness and protection upon His refugees. He frees them from all cravings. He is very merciful. He destroys all sins and bestows all wealth and the Highest state—for this Prahlada, Vibhisana, the elephant-king, Panchali (Draupadi), Abalya and Dhruva bear testimony. He is the Lord of this Universe. Therefore he should be adored at all times.

प्रह्लादादित यदीशो यद्हरिः सर्वत्र मे द्रश्य-

म्नमे शैवमिति मुयन्तममुरं तत्तादिरानन्दरिः ।

वदस्तस्य विदारयस्त्रिजगन्मैवामह्य मापाद्य-

ज्ञातं त्राणपरायणस्य भगवान्परायणो मे गतिः ॥२॥

2. "O Prahlada! if your Lord Hari is everywhere, is He in this pillar? If so show him to me". As soon as Hiranya, the demon king uttered these words, there appeared Hari and He with His own hands (nails) tore the heart of the wicked Rakshasa and showed mercy upon

भो कृष्णच्युत ! भो कृपालय ! हरे भोपाशङ्कवानां सखे-
 कसि कसि ! सुयोवनादपहतां भोः रक्षामातुराम् ।
 द्रयुक्तोऽव्यवस्थ संभृतननुं योऽपालयद्रौपत्री-
 मारुतान् परायणः न भगवान्नारायणो मे गतिः ॥२॥

5. "O Krishna! O Achyuta! O abode of mercy! O Hari! the friend of Pandavas! Where art Thou? where art Thou? protect me (Draupadi) who am dishonoured by Duryodhana." He who gave to Draupadi the inexhaustible supply of cloth and thus protected her, may that Lord Narayana, the protector of the weak be my refuge and guide.

यत्पादादजनरोदकं शिखरतो वारोय विभ्रंजनं-
 यक्षामामृतं नूरकं च पियतां संसार मन्तारकम् ।
 पापायोऽपि यद्विषमरज्ज्वा जापान्मुनेमोचिनः
 आर्तवन्तु परायणस्य भगवान्नारायणो मे गतिः ॥३॥

6. May Lord Narayana who is the protector of the helpless be my refuge, the water falling from whose lotus feet (sacred Ganges) purifies the three worlds, whose name filled with nectar removes the fear of rebirth; whose grace (of His Lotus feet's dust) saved Ahalya from the great curse of the Sage. May He protect me.

पिता भ्रातरमुत्तमाग्ननगर्नं श्रीपान पादि धुरो-
 दृष्ट्वा तन्मममात्रपुष्टनो माश्रयमानं ननः ।
 यं गत्वा शरणं यदाप नपन्ना हेमाद्रिमिहामन-
 मार्तत्रायपरायणः न भगवान्नारायणो मे गतिः ॥७॥

VISHNU STUTI

यं शैवा ममुपासते शिव इति ब्रह्मेति वेदाभितनः -
 यौद्धा बुद्ध इति प्रमाणपटवः कर्तेति जैयादिकाः ।
 अहंशिवथ जैन जाम्भरताः कर्मेति मीमांसकाः -
 मोघं वो विदधानु वाग्बिच्छन्फलं त्रैलोक्य नाथो हरिः ॥१॥

1. He whom the Saivas worship as Siva ; the Vedantins as the Absolute Brahman ; the Buddhists as Lord Buddha ; the logicians, the great demonstrators, as the Creator ; those following the teachings of Jaina as the Arhat and the ritualists as Sacrifice, may that Hari, the Lord of the three worlds, give you the desired fruit.

यं ब्रह्मा वरुणेन्द्र इन्द्र मरुतः स्तुवन्ति दिव्यैस्तवैः -
 वेदैस्त्रिगणपदक्रमोपनिषदैः गायन्ति यं सामगाः ।
 ध्यानावभ्यस्त सद्गतेन मनसा पर्यन्ति यं योगिनो-
 यस्यास्तं न विदुः सुरासुरगणाः देवाश्च तस्मै नमः ॥२॥

2. Whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine songs ; whom Sama-chanters sing with the Vedas and with Angas, in Pada and Krama with the Upanishads ; whose glimpse or vision the Yogis get with their minds absorbed in meditation ; whose end the Gods and demons are ignorant of ; to that God all hail !

शान्ताकारं मुजगशयनं पद्मनाभं सुरेशं
 विश्वाधारं गगन सट्शं मेघवर्णं शुभाङ्गम् ।
 सधर्मीकान्तं कमलनयनं योगिर्मिथ्यानिगम्यं
 वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥३॥

3. I bow to that Lord Vishnu whose form is Peace, who is sleeping on the bed of snake, who has lotus in the navel, who is God of Suras, who is the support for this world, who is like ether, whose colour is like cloud, whose limbs are beautiful, who is the husband of the Goddess Lakshmi, whose eyes are like lotus, who is obtained by Yogins in meditation, who destroys the fear of Samsara and who is the one Lord of all the worlds.

मेघश्यामं पीतकौशेयवासं-
 श्रीवत्सांगं कौस्तुभोद्भासितांगम् ।
 पुण्योपेतं पुण्डरी कायसारं
 विष्णुं वन्दे सर्वलोकैकनाथम् ॥४॥

4. I meditate on Vishnu, the Lord of the three worlds, who is of the colour of fresh cloud, adorned with yellow robes and Sreevatsa jewel, who has lotus-like eyes and who is the store-house of virtues.

सशंखचक्रं सकिरीटकुण्डलं
 सपीतवस्त्रं सरसीरहेक्षणम् ।
 सहारवक्षस्थलशोभि कौस्तुभं
 नमामि विष्णुं शिरसा चतुर्भुजम् ॥

5. I prostrate before Lord Vishnu, who is adorned with conch, disc, crown, ear-rings, yellow robes, with garland and Kaustubha jewel.

✓ मूकं करोति वाचाक्षं पंगुं लब्धयते गिरिम् ।

यत्कृपातमहं घण्टे परमानन्द माधवम् ॥६॥

6. I salute the Lord Madhava, who is of the form of Supreme bliss, whose grace makes the dumb man speak fluently and makes the cripple cross mountains.

✓ स्वमेव माता अपिता स्वमेव-

स्वमेव यन्धुश्च सखा स्वमेव ।

स्वमेव विद्या द्रविणं स्वमेव-

स्वमेव सर्वं मम देवदेव ॥७॥

7. Thou art my mother, Thou art my father, Thou art my relative, Thou art my friend, Thou art my knowledge, Thou art my wealth, Thou art my everything, Oh! My God of Gods

जमतो मा मदमय

समसो मा ज्योतिर्गमय

मृत्योर्माऽमृतं गमय ॥८॥

8. From the unreal lead me to the Real, from darkness to Light, and from death to Immortality.

GOVINDA DAMODARA STOTRAM

(Selections)

अग्रे कुरुक्षेत्राय पाण्डवानां-
 दुःशसासनेनाहृतयन्त्रकेशा ।
 कृष्णा ! तदाक्रोरदन्त्य नाथा-
 गोविन्द दामोदर माधवेति ॥१॥

1. In olden days, when Draupadi was dragged by the wicked Dussasana in a public assembly of Kauravas and Pandavas the former cried aloud to Krishna for help in the following manner, "Hey Govinda, Damodara, Madhava."

श्रीकृष्ण दिव्यो मधुकैटभारं
 भवतानुक्पिन् भगवन्मुरारे ।
 मायस्व मां केशव लोकनाथ-
 गोविन्द दामोदर माधवेति ॥२॥

2. "O Sri Krishna ! Hey Vishno ! O destroyer of Madhu and Kaitabha ! O Thou who art merciful to thy devotees ! O Bhagavan ! the enemy of Mura, the Rakshasa, protector of the three worlds ! save me, O Govinda, Damodara, Madhava."

विक्रेतुकामा किल गोपकन्या-
 मुरारि पादार्पित चित्तवृत्तिः ।

दध्यादिकं मोहयतादवोच-

गोविन्द दामोदर माधवेति ॥३॥

3. Certain Gopis desirous of selling curd, milk, butter etc., were passing through the streets. Since their whole mind was absorbed in Lord Krishna, instead of shouting 'Curd, Butter, milk' they were calling aloud, "Govinda, Damodara, Madhava."

उलूखले संमृतं चट्टुलाञ्च-

संचदयन्त्यो मुतालैश्च मुग्धाः ।

गायन्ति गोप्यो जनि तानुरागा

गोविन्द दामोदर माधवेति ॥४॥

4. The Gopis while they were pounding grains in the grinding stone (mortar), overcome by the Love for Krishna, began singing, "Govinda, Damodara, Madhava."

काचित्कराम्भोजपुटे निपयणं-

श्रीशशुकं किंशुकं रत्नमुदम् ।

अभ्यासयामास सरोरुहाणी-

गोविन्द दामोदर माधवेति ॥५॥

5. Once a Gopi, with eyes like the lotus flower, while at play caught a beautiful parrot with red bills, in her hand and taught the parrot to utter, "Govinda, Damodara, Madhava."

पर्यङ्किका भाजमलं कुमारं

प्रस्थापयन्त्योऽग्निल गोपकन्याः ।

जगुः प्रवर्णं स्वरं तालं बन्धं

गोविन्द दामोदर माधवेति ॥६॥

6. The Gopis, while lulling their babies to sleep in the swinging cradle sang, "Govinda, Damodara, Madhava" in chorus to the accompaniment of musical harmony.

क्रीडन्तमन्तं व्रजमात्मजं स्वं
समं वयस्यैः पशुपाल बालैः ।

प्रेम्णा यशोदा समुदा जुहाव-
गोविन्द दामोदर माधवेति ॥७॥

7. With deep affection Yaśoda called Krishna who was playing with boys of his age, "Hey Govinda, Damodara, Madhava."

गृहे गृहे गोपवधू कदम्बाः
स्वर्णे मिलित्वा समवाप्ययोगम् ।

पुण्यानि नामानि पठन्ति नित्यं-
गोविन्द दामोदर माधवेति ॥८॥

8. In every house the Gopikas whenever they got time assembled together and repeated the names of the Lord, "Govinda, Damodara, Madhava."

उन्वाय गोप्योऽपररात्र भागे-
स्मृत्वा यशोदामुत्तवालकेलिम् ।

गायन्ति काले दधिमन्धयन्त्यो-
गोविन्द दामोदर माधवेति ॥९॥

9. Getting up early in the morning the Gopis churn their curd. At that time they remember the deeds of the son of Yasoda and sing, "Govinda, Damodara, Madhava."

दध्यादिकं मोहवशादवाच-

गोविन्द दामोदर माधवेति ॥३॥

3. Certain Gopis desirous of selling curd, milk, butter etc., were passing through the streets. Since their whole mind was absorbed in Lord Krishna, instead of shouting 'Curd, Butter, milk' they were calling aloud, "Govinda, Damodara, Madhava."

उलूखले मन्मथं तण्डुलांश्च-

मपहृद्यन्त्यो मुगलींश्च मुग्धाः ।

गायन्ति गोप्यो जनि नानुरागा

गोविन्द दामोदर माधवेति ॥४॥

4. The Gopis while they were pounding grains in the grinding stone (mortar), overcome by the Love for Krishna, began singing, "Govinda, Damodara, Madhava."

काचिकराम्भोजपुटे निपत्यं-

र्त्नाडाशुकं किशुकं रक्तमुदम् ।

अभ्यासकामास सरोरुहाक्षी-

गोविन्द दामोदर माधवेति ॥५॥

5. Once a Gopi, with eyes like the lotus flower, while at play caught a beautiful parrot with red bills, in her hand and taught the parrot to utter, "Govinda, Damodara, Madhava."

पर्यट्टिका भाजमलं कुमारं

अस्थापयन्त्योऽस्तिल गोपकन्याः ।

जगुः प्रबन्धं स्वर ताल बन्धं

गोविन्द दामोदर माधवेति ॥६॥

6. The Gopis, while lulling their babies to sleep in the swinging cradle sang, "Govinda, Damodara, Madhava" in chorus to the accompaniment of musical harmony.

क्रीडन्तमन्तं ब्रजमात्मजं स्व
ममं धयस्यैः पशुपाल बालैः ।

प्रेम्णा यशोदा तस्मुदा जुहाव-

गोविन्द दामोदर माधवेति ॥७॥

7. With deep affection Yaśoda called Krishna who was playing with boys of his age. "Hey Govinda, Damodara, Madhava."

गृहे गृहे गोपवधू कदम्बाः

सर्वे मिलित्वा समवाप्ययोगम् ।

पुत्रवानि नामानि पठन्ति नित्यं-

गोविन्द दामोदर माधवेति ॥८॥

8. In every house the Gopikas whenever they got time assembled together and repeated the names of the Lord, "Govinda, Damodara, Madhava."

उभ्याय गोप्योऽपरशह भागे-

स्मृत्वा यशोदासुतबालकैलिम् ।

गायन्ति काले दधिमन्धयन्त्यो-

गोविन्द दामोदर माधवेति ॥९॥

9. Getting up early in the morning the Gopis churn their curd. At that time they remember the deeds of the son of Yaśoda and sing, "Govinda, Damodara, Madhava."

सुखं शयान निलये च विष्णु-
 देवर्षि मुह्यताः मुनयः प्रपन्नाः ।
 प्राप्यर्ष्ययुतं सन्मयतो यजन्ति-
 गोविन्द दामोदर माधवेति ॥१०॥

10. Rishis like Narada and others approach the abode of Vishnu in Gokul and taking refuge in Him, pray to Him and attain the ever blissful state by repeating, "Govinda, Damodara, Madhava."

विहाय निद्रां चरन्तोऽद्वये च-
 विहाय कृत्यानि च विप्रमुल्पाः ।
 वेदायसने प्रपठन्ति तिर्यं-
 गोविन्द दामोदर माधवेति ॥११॥

11. Getting up from bed early morning, doing Sandhya and other rites at the end of the study of Vedas, the Brahmins repeat daily the names of the Lord, "Govinda, Damodara, Madhava."

प्रयाज शोभा इव श्रीर्धकेरा-
 यातागुपकादन एतदेहाः ।
 मूले तरुणां मुनयो वदन्ति-
 गोविन्द दामोदर माधवेति ॥१२॥

12. Munis and sages who live on leaves, water and air, who have purified their bodies by severe Tapas, who have matted hairs, shining as the fresh sprout of a tree, sit under the shades of forest trees and repeat, "Govinda, Damodara, Madhava."

SRI KRISHNA KARNAMRITAM

(Selections)

मयि प्रसवदं मंथुरैः कटाक्षैः -
 वंशीनि नादानुचरैर्विधेदि ।
 त्वयि प्रसजे किमिहापरैर्न-
 त्वय्यप्रसजे किमिहापरैर्नः ॥१॥

1. O Lord! cast thy merciful glance on me with thy cheerful face adorned with the playing of the flute. If you are pleased with me, I crave for nothing else. If you are not pleased with me, nothing else gives me joy. (Worldly pleasures serve no purpose without thy grace.)

हे देव ! हे दयित ! हे एगदेकवन्धो-
 हे कृष्ण ! हे चपल ! हे करणैकमिन्धो ।
 हे नाथ ! हे रमण ! हे नयनाभिराम !
 हा हा कदा तु भवितासि पदं दशोर्मे ॥२॥

2. O All-pervading Lord! Thou art the only hope of this world. O Krishna, O ocean of mercy, Hey Natha! He Ramana! Thy form captivates me. When shall I be blessed with thy vision? When will that day dawn when I can see you.

अमून्यधन्यानि दिनान्तराणि-
 हरे त्वदालोकन मन्तरेण ।

अनाथ बन्धो ! कस्तूरैक सिन्धो—

हा ! हन्त ! हा हन्त ! कथं नयामि ॥३॥

3. O Protector of the helpless ! O ocean of mercy ! How shall I pull on these days which are not at all pleasing to me, without thy vision.

सौम्यं मुनीन्द्र जनमानसनापहारी—

सौम्यं मद्मजवधूचक्षनापहारी ।

सौम्यं नृसीय भुवनेश्वरदर्पहारी—

सौम्यं मन्त्रीय हृदयाङ्गुरहापहारी ॥४॥

4. This is the Lord (Krishna) who dispels sorrows from the minds of sages who do severe Tapas; this is the Lord who concealed the clothes of the Gopikas; this is the Lord who curbed the anger of Indra, this is the Lord who attracted my heart and immersed it in His devotion.

प्रेमदग्ध मे कामदग्ध मे

देहनदग्ध मे वैभवदग्ध मे ।

जीवनदग्ध मे जीवितदग्ध मे

देवनदग्ध मे देव नापरम् ॥५॥

5. There is no one else in this world who is my object of devotion ; there is no one else who can fulfill my desires. ; there is no one else to enlighten me. Thou art my life itself. There is no deity greater than Thee O Lord !

यां दृष्ट्वा यमुनां विषामुरनिशं व्यूहो गवां गाहते-

विशुद्धानिति नीलकण्ठनिवहो यां दृष्टुमुत्कण्ठते ।

उत्तंसाय तमाल पल्लवमिति क्षिन्दन्ति यां गोपिकाः -

क्रान्तिः कालिय शासनस्य वपुषः सा पावनी चानुनः ॥६॥

5. May the unparalleled brilliance of the destroyer of Kaliya-serpent (Lord Krishna) protect us, seeing which the herds of cows approach for drinking water mistaking it for the Jamuna river, the peacocks begin to dance taking it for the dark cloud, seeing which the Gopikas approach mistaking it for the tree from which they generally pluck leaves for their play.

मातर्नातः परमनुचितं यत्स्वलानां पुरस्ता-

दस्तार्शकं जठरविडरी पक्षये वर्तितमि ।

तत्त्वन्तम्यं सहज सरले ! वत्सले बाणिकुयां-

प्रायश्चित्तं गुणगणनया गोपवेपस्य त्रिष्णोः ॥७॥

7. O mother! pray, excuse me for the trouble I have given you by remaining in your womb for ten months. Thou art always forgiving towards me. I shall do away with that sin by singing the praises of Vishnu who acted in the guise of Gopala Krishna (the attendant on cows).

अपि जनुपि परस्मिन्नातपुत्र्यो भवेयं-

तट भुवि यमुनायास्तादृशो वशनालः ।

अनु भवति य एष श्रीमदामीरसूनो-

रघरमणि समीपन्यामघन्यामवस्थाम् ॥८॥

8. The Lord's flute which is nothing but a piece of bamboo is so fortunate as to enjoy His company closer than any one else. Can I be so fortunate as to be born as a bamboo like that of the Lord's, near the Jamuna river in my next birth (so that the Lord may select me for his flute).

अयि मुरजि ! मुकुन्द स्मेर वक्तारविन्द-
 भसन मधुर सजे त्वां प्रणम्याद्यथायै ।
 अथर मणि मनोरं प्राप्तवायां भवत्यो-
 कथय रहसि कथं महतां नन्द सूनेः ॥१॥

9. O dear flute! thou who enjoys the bliss of the breath of the Lord's mouth! I prostrate before you and beg of you to narrate my history to the Lord in His ears when you next go near His mouth.

यमुना किञ्च गोपगोपनार्थ-
 यमुनारोपयि नन्दनन्दनेन ।
 यमुनादवसंभवः पथे नः
 किमु नामौ शरणार्थिनां शरण्यः ॥१०॥

10. Will not the All-merciful Lord protect those who take refuge in Him when He has, in days of yore, saved the cows and cow-boys from the great fire on the banks of the Jamuna when He went to graze the cows?

घोषप्रघोषशमनाय मन्त्रोगुणेन-
 मध्ये वन्द्य जननी नवनीन चोरम् ।

तद्वन्धनं विजगतामुदराप्रयाणां-

भाष्कोऽकारणमहो नितरां बभूव ॥११॥

11. Once Yasoda tied Sri Krishna to a post by His waist for the alleged theft of butter to pacify the Gopa ladies of Gokul, but that act of hers proved to be the cause of great distress for the three worlds, depending on Whom the worlds exist.

युन्दावने द्रुमतलेषु गवां गणेषु

वेदावमान समयेषु च दृश्यते यत् ।

तद्वेणुवादनं परं शिरसिपिच्छं चूडं

ग्रहं स्मरामि कमलेश्वरमभनीलम् ॥१२॥

12. I meditate on that Supreme Reality which is seen in human form in Brindavan, under the trees and between the cows, with a crown decorated with the feathers of the peacock, and the flute fixed to His face, and who is realised as the fruit of the study of all the Vedas.

3. Let the Yogis with their mind controlled by the practice of meditation visualize that Nirguna, actionless, indescribable and Supreme Jyoti, if they do ; but for us that blue-shining image that moves here and there on the banks of the Kalindi (Jamuna) river, ever comes before our eyes.

CHAPTER VII
SANKARA DESIKA-STOTRAM

SRI SANKARA DESIKASHTAKAM

विदिताखिलशास्त्रमुधाजलधे-

महितोपनिषत्कथितार्थनिधे ।

हृदये कलये विमलं चरणं-

भव शंकर देशिक मे शरणम् ॥१॥

1. O ocean of the nectar of illumined knowledge of the whole Shastras! Thou hast revealed the treasure of the meaning of the great Upanishads. I meditate on thy pure lotus feet in my heart, O Sankara Desika (spiritual teacher)! be thou my refuge.

कदम्बावरज्यालय ! पादयमा-

भवसागर दुःख विद्वन्हृदम् ।

रचिताखिलदर्शनं तत्त्वविद् !

भव शंकर देशिक मे शरणम् ॥२॥

2. O ocean of mercy! protect me who am sorely afflicted at heart by the pains of the terrible Samsara. Thou hast expounded the truth of the various schools of philosophy (Darsanas). O Sankara Desika! be thou my refuge.

भयता जनता मुदिता भविता !

निज बोधविचारणं पादयले ।

कलयेष्वर जीव विवेक विद्-

भव शंकर देशिक मे शरणम् ॥३॥

3. By thee the humanity have attained happiness. Thou art very clever in the art of Self-enquiry (enquiry of true knowledge of Self). O Sankara, my spiritual guide, I meditate on thee who expounded the identity of Jiva and Ishwara, be thou my refuge.

भव एव मयानिति मे नितरां-

समज्ञायत चेन्मि कौतुकिता ।

मम वारय मोहमहाजलधि-

भव शंकर देशिक मे शरणम् ॥१॥

4. "Thou art my God" thus thinking my mind became full of joy. Dry up the ocean filled with waters of Moha in me, O Sankara Desika (Acharya), be thou my refuge.

सुकृतेऽधिकृते बहुधा भवतां-

भविता पददर्शन लाभसता ।

प्रतिदीनमिमं परिपालय मां-

भव शंकर देशिक मे शरणम् ॥२॥

5. It is by the result of great virtuous deeds performed by me for a long time that I have got in me a love for the vision of thy lotus feet. Protect this humble self, O Sankara Desika, and be thou my refuge.

जगतीमविर्गुं कलितकृतयो-

विवरन्ति महामह सद्व्युलतः ।

अहिमांशुरि वाप विभासि पुरा-

भव शंकर देशिक मे शरणम् ॥३॥

6. It is for the redemption of mankind that great souls like your goodself move about from place to place. You appear before me like the bright sun, O Sankara Desika, be thou my refuge.

गुरुपुंगव ! पुंगवकेतन ते—
समतामयतां नहि कोऽपि सुधी ।
शरणागतचरसल ! तत्त्वनिधे !
भव शंकर देशिक मे शरणम् ॥७॥

7. O my revered Sad-Guru ! O best of men ! It is impossible for anyone to gauge thy mental poise. O protector of the refugees ! O treasure of Truth ! O Sankara Desika, be thou my refuge.

विदिता ॥ मया विशदैककला—
न च किंचन काञ्चनमस्ति गुरो ।
द्रुतमेव विधेहि कृपां सहजां—
भव शंकर देशिक मे शरणम् ॥८॥

8. I have not been able to find out any better treasure than thyself worthy of possession. There is none equal to thee. Have thy merciful glance on me which is thy natural quality, O Sankara Acharya, be thou my refuge.

This prayer is composed by Sri Totakacharya in praise of Sri Sankaracharya, his preceptor (Guru).

SECTION II—NIRGUNA STOTRAS

CHAPTER VIII
VIVEKA RATNAM

MORNING PRAYER

(Pratasmarana Stotram)

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं-

सच्चित्सुखं परमहंसगतिं तुरीयम् ।

यत्स्वप्नजागर सुषुप्तमवैति नित्यं-

तद्ग्रहं निष्कलमहं न च मृतसंघः ॥१॥

1. I remember the Atma Tattwa in the early morning, who is Self-effulgent, in the lotus of the heart, who is Existence, Knowledge and Bliss, the Goal of Paramahansas, the Turiya (the fourth state). I am He who is beyond the states of Jagrat, Swapna and Sushupti, who is eternal, devoid of all parts, free from birth and death, and who is All-pervading Brahman. I am not aggregate of the elements.

प्रातर्भजामि च मनोवचसामगम्यं-

याचो विमान्ति निरिन्ध्रा यदनुग्रहेण ।

यं नेति नेति वचनैः निगमा अयोधु-

स्तं देवदेवमब्रमप्युत्तमादुरप्रयम् ॥२॥

2. I adore Him in the morning, who is beyond the reach of mind and speech, and by whose grace all these are illumined, whom the Vedas describe as "not-this" "not-this" and whom the knowers of Brahman describe

as the God of gods, unborn, undying and the foremost.

प्रातर्नमामि नमसः परमकं वर्ण-

पूर्णं मनातनपदं पुरुषोत्तमाख्यम् ।

यस्मिन्निदं जगदशेषमशेष मूर्तौ-

रज्ज्वां भुजंगम् इव प्रतिभामितं वै ॥३॥

3. I bow to Him in the morning, who is beyond ignorance, bright as the Sun, ever-full, the eternal abode known as Purnushottama and in whom this whole world representing all form is reflected like a snake in the rope.

श्लोकत्रयमिदं पुण्यं लोकत्रयविभूषणं ।

प्रातःकाले पठेद्यस्तु मगध्देत्यरमं पदम् ॥४॥

4. He who repeats in the morning these three sacred verses which are the ornaments of the three worlds will reach the Supremo State.

SRI SAT-GURU STOTRA

ॐ ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं—
 इन्द्रातीतं गगन सदृशं तत्त्वमस्यादि लक्ष्यम् ।
 एकं नित्यं विमलमचलं सर्वधी साधि भूतं—
 भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥१॥

1. I bow to that Sat-Guru, Brahman—the
 Bliss, the Bestower of Supreme Bliss, the One
 the embodiment of Wisdom,

the aim of "Tat-T'wam Asi," the Witness (illuminator) of all
 Immutable, the Witness (illuminator) of all
 intellects, beyond meditation or feeling,
 and devoid of the three Gunas.

चेतस्यं शाश्वतं शान्तं व्योमातीतं निरंजनम् ।
 नादबिन्दुकलातीतं तस्मै श्रीगुरवे नमः ॥२॥

2. I salute that Sri Guru who is pure
 Consciousness itself, the permanent One, serene,
 beyond ether, spotless, who is beyond Nada,
 Bindu and Kala.

गगनसदृशमेकं सविज्ञानन्द रूपं ।
 विमलमचल माद्यं तत्त्वमस्यादिलक्ष्यम् ॥
 सकल विषयमूलं सर्वधीनाधिभूतं ।
 परमसुखद भावं सद्गुरुं भाषयामि ॥३॥

3. I meditate upon that Sat-Guru who is all-pervading as the sky, who is One (existing in reality), who is of the form of Existence, Knowledge and Bliss, Pure, Unmoving, the Ancient One, the aim of "Thou art That", the root of all objects, the Witness of all intellects and the giver of Supreme Bliss.

यस्यान्तर्नादिमध्यं नहि कर चरणं नामगोत्रं न सूत्रं-
न जातिर्नैव धर्म्यं न भवति पुरषो न मर्त्यं न च स्त्री ।
नाकारं न विकारं नहि जनन मरणं नास्ति पुण्यं न पापं-
न तत्त्वं तत्त्वमेकं सहजममरसं सद्गुरुं तं नमामि ॥४॥

4. I salute that Sat-Guru who has neither beginning nor middle nor end, who has neither hands nor feet nor name nor Gotra, who has neither lineage nor class nor caste, who is neither masculine nor feminine nor neuter, who has neither form nor change, neither birth, death, virtue, vice nor the elements, but the One Eternal verity possessed of natural equanimity.

त्वं हि विष्णुर्विरिचिस्त्वं-
त्वं च देवो महेश्वरः ।
त्वं चैव शक्तिरूपासि-
निर्गुणस्त्वं सनातनः ॥५॥

5. Thou art Vishnu, Brahma and Maheshwara. Thou art the form of Sakti, devoid of qualities and the Ancient One.

ॐ गुरुब्रह्मा गुरुर्विष्णुः

गुरुदेवो महेश्वरः ।

गुरस्साक्षात्परंब्रह्म—

तस्मै श्री गुरुवे नमः ॥६॥

6. I bow to that Sri Guru who himself is Brahma, Vishnu and Maheswara, and who is in reality the Supreme Brahman.

ध्यानमूलं गुरोर्मूर्तिं पूजामूलं गुरोः पदम् ।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोर्कृपा ॥७॥

7. Guru's form is the basis of meditation. His feet are the root of worship, His words are the source of Mantra and His Grace is the root cause of Moksha (salvation).

धीमत्परं ब्रह्म गुरुं स्मरामि—

धीमत्परं ब्रह्म गुरुं भजामि ।

धीमत्परं ब्रह्म गुरुं वदामि—

धीमत्परं ब्रह्म गुरुं नमामि ॥८॥

8. I remember Guru—the Supreme Brahman,—I worship Guru—the Supreme Brahman,—I talk about Guru—the Supreme Brahman,—and I bow to the Guru—the Supreme Brahman.

आनन्दमहेशाचारं व्याप्तं येन वराधरम् ।
तस्मै वदितुं येन तस्मै शीतुष्वे नमः ॥९॥

9. I bow to that Sri Guru, who pervades the whole Universe constituting of beings moving and unmoving and by whom is shown the state of That (Supreme Brahman).

सद्गुरुं श्रीगुरुं सद्गुरुं श्री गुरुं ।

समात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥१०॥

10. I bow to that Guru, who is my Lord, the Lord of the Universe, the Teacher of the whole Universe, my own Self, the Self of all beings.

नित्यशुद्धं निराभासं निराकारं निरञ्जनम् ।

नित्यबोधं विदानन्दं शुद्धं सद्गुरुं नमाम्यहम् ॥११॥

11. I salute that Guru Brahma, the ever pure One who is other than Abhasa (reflection), formless, spotless, and who is Eternal Wisdom itself, Consciousness and Bliss Absolute.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

अक्षुरन्मीलितं येन तस्मै श्रीगुरवे नमः ॥१२॥

12. Prostrations to that Guru, who has opened the eyes, by the collyrium-rod of knowledge, of those who are rendered blind by the darkness of ignorance.

स्थावरं जंगमं व्याप्तं यत्किञ्चिच्चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥१३॥

13. Salutations to the Guru who has made it possible to realise Him, by whom all this world, animate and inanimate, movable and immovable, is pervaded.

गुरुरेको जगत्सर्वं ब्रह्मविष्णु शिवात्मकम् ।
गुरोः परतरं नास्ति तस्मात्संपूजयेद्गुरुम् ॥१४॥

14. The whole world representing Brahma (Creator), Vishnu (Protector) and Siva (Destroyer) is only the Guru manifested. One should adore his Guru as there is none other than the Guru.

ॐ नमः शिष्याय गुरवे सच्चिदानन्द मूर्तये ।
निष्प्रपञ्चाय शान्ताय निरालम्बाय तेजसे ॥१५॥

15. Prostrations to Lord Siva, who is the Supreme Guru, who is an embodiment of Eternal life, Knowledge and Bliss, who is free from all worldliness, who is an embodiment of Peace, who is without any support and who is the Light of lights.

नमस्ते मतने जगत्कारणाय-
नमस्ते चिदे सर्वलोकास्पदाय ।
नमो चैतन्याय मुक्तिप्रदाय-
नमो ब्रह्मणे व्यापने शाश्वताय ॥१६॥

16. Prostrations to Brahman who is an embodiment of Truth, the cause for this world, the embodiment of wisdom, the support for

24. Salutations to the Guru who is established in Knowledge and Power, who is adorned with the garland of knowledge and who grants both worldly prosperity and liberation.

महं धुतिशिरोरत्न ममुद्गमित मूर्तये ।

वेदान्तांबुज मूर्त्योय तस्मै श्रीगुरवे नमः ॥२५॥

25. Salutations to the Guru, whose form is radiant with the jewel of Vedanta and who is the Sun that causes to blossom the lotus of Vedanta.

गुकारश्चान्धकारो हि रकारस्तैज उच्यते ।

अज्ञान ग्रामकं ब्रह्म गुरुरेव न संशयः ॥२६॥

26. The letter 'Gu' is darkness of ignorance. The letter 'Ru' is the light that dispels the darkness. It is the Guru who removes that darkness. There is no doubt of this.

निषये सर्वविद्यानो भिषजे भवरोगिणाम् ।

गुरवे सर्वविद्यानो दक्षिणा मूर्तये नमः ॥२७॥

27. Salutations to Dakshinamurti, the abode of all learning, the physician to all those afflicted with the disease of worldly existence, the teacher of all.

भावारण्य प्रविष्टस्य दिग्मोक्ष भ्रान्ति चेतसः ।

येन मन्दर्हित पन्था तस्मै श्रीगुरवे नमः ॥२८॥

28. I bow to that Guru who shows the path to that man whose mind is bewildered in this forest of Samsara and who has lost the way on account of Moha of Dik Bhranti (illusion of direction).

गुह्यरादिस्त्रिभिश्च गुरुः परमदैवतम् ।

गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥२६॥

29. The Guru is the beginning; yet He is without a beginning; the Guru is the Supreme Lord; there is no other than the Guru : salutations to that Guru.

BHAJA GOVINDAM

दिनमपि रजनी सायं प्रातः

शिशिरं शमन्ती पुनरायातः ।

फालः मीदति गच्छत्यायुः

तदपि न मुञ्चत्याशावायुः ॥१॥

1. Days and nights, morn and eve, spring and autumn are all passing away one after another. Seasons rotate. Time plays (flies). Life decays. But alas!_greed never leaves the man.

भज गोविन्दं भज गोविन्दं—

भज गोविन्दं मृदमते ।

प्राप्ते मच्छिह्ने मरणे—

नहि नहि रक्षति दुःखं कण्ठे ॥२॥

2. O thou ignorant one! sing Govinda, the name of the Lord. When you are in death bed, the study of grammar (incorrectly) will not help you. Therefore, take refuge in the Lord and sing Govinda, Govinda !

अग्ने वह्निः शृष्टे भानू—

राशौ चित्रकं समर्पितं जानुः ।

करसज्जमिच्छा तस्त्वलवाप्तः

तदपि न मुञ्चत्याशापाशः ॥३॥

3. In front there is fire, at the back there is sun. In the night he suffers from cold and sleeps placing his face between the knee-caps. He uses his hands as the begging bowl. He sleeps underneath the tree. Yet the desire in him has not left him.

यावद्वित्तोपाजर्जनसन्नस्तावन्निज परिवारो रक्तः ।
पश्चान्द्रावति जर्जरदेहे वार्तां पृच्छति कोऽपि न मेहे ॥४॥

4. As long as one can earn money, so long will his wife, sons and other relatives love him. When there is no income, when he is afflicted by disease and old age nobody will ask him even, "Are you alright? How do you do?"

जटिलो मुण्डी लुञ्जितकेशः
कापायाम्बर बहुकृत वेपः ।
पश्यन्नपि च न पश्यति मूढो-
उदर निमित्तं बहुकृतवेपः ॥५॥

5. For the sake of this stomach, what all disguises man puts on. One grows *Jata* in the head, another shaves his head, another puts on orange robes. The ignorant man sees not (the Reality) though he has eyes to see.

भगवद्गीता किञ्चिदधीता-
गंगाजललव कणिका पीता ।
महदपि यस्य मुरारि समर्चा-
तस्य यमः किं कुरुते चर्चाम् ॥६॥

6. What can Yama do unto the man who has studied a little of Gita, who has drunk even a little of the Ganges water, and who has worshipped Murari (Lord Vishnu) even once? Yama can do nothing to such a person.

शृंग गलितं पलितं मुखं—
 दशनविहीनं ज्ञातं मुखम् ।
 वृद्धो यासि गृहोन्ना दहं—
 तदपि न मुञ्चयाथापिच्छम् ॥७॥

7. Man has become weak. All his organs have become infirm. Hairs have become grey. All teeth have fallen. The old man walks with the help of a stick. Yet desire has not left him.

बालस्तावन्म्रीडामस्नह्यस्तावत्तस्थीरत्रः ।
 वृद्धस्तावच्छिन्तामग्नः परं ब्रह्मणि कोऽपि न लग्नः ॥८॥

8. In childhood he is absorbed in play. In adolescence he is a slave of lust. In old age he groans under desires and care. (When will he find time to think of God?) No one is intent on the Supreme Brahman.

पुनरपि जननं पुनरपि मरणं—
 पुनरपि जननी जडरेक्षणम् ।
 इह संसारे खलु दुस्तारे—
 कृपयाऽगरे पाहिमुस्तरे ॥९॥

9. Taking birth and again dying and again lying in the mother's womb, (I suffer) O Lord ! have pity on me, and save me from this terrible Samsara (of births and deaths).

पुनरपि रजनी पुनरपि दिवसः पुनरपि—

यस्य पुनरपि मासः ।

पुनरप्ययनं पुनरपि ययं नद्वि न—

मुञ्चति आशामर्षम् ॥१०॥

10. Again and again days, nights, fortnights, seasons, six months, years, etc come and go ; still greed does not leave the man.

यद्यपि गते कः कामविकारः

गुप्ते जीने कः कासारः ।

नष्टे द्रव्ये कः परिवारः—

ज्ञाते तत्त्वे कः संसारः ॥११॥

11. In old age where is desire and passion ? When the waters have dried up what is the use of a tank ? When wealth is exhausted where are the relatives ? (They fly away). When the Truth is realised where is Samsara ? (It vanishes instantaneously).

नारीस्तनमरः नाभिनिवेशं—

मित्थ्या मायामोहावेशम् ।

एतन्मांभवसादि विकारं—

भनसि विचारय चारम्बारम् ॥१२॥

12. Do not be infatuated by looking at the breasts of fair ladies. Think always that it is only a mass of flesh. Rotate this idea in the mind often and often.

कस्त्वं कोऽहं कुतः आयातः

का मे जननी को मे तातः ।

इति परिभाषय सर्वमसारं—

विश्वं त्यक्त्वा स्वप्नविचारम् ॥१३॥

13. Who art thou? Who am I? Wherefrom have I come? Who is mother? Who is father? Thus do thou reflect leaving aside all objects which are perishable and this world which is like a mere dream.

मेघं गीता नाम महत्

प्रेमं शीपति रूपमग्रम् ।

मेघं मग्नं संवेष्टितं—

देव्यं दीनकृत्यं च वित्तम् ॥१४॥

14. Gita and the Sahasranama are to be sung. Meditate always on Vishnu. Seek the company of the wise. Distribute your wealth to the poor.

बाह्यजीवं निवर्तयति देहे—

तावत्पुण्यं कुरुते गते ।

गमयति धर्मं देहापाये—

आचार्यं विनियमयति नमिन्काये ॥१५॥

15. When man is alive people in the house enquire about his welfare. The moment the life departs even his beloved wife dreads to look at his body.

• सुखतः क्रियते रामा भोगः
पश्चाद्दत्तं शरीरे रोगः ।
यद्यपि लोके मरणं शरणं-
तदपि न मुञ्चति पापाक्षरम् ॥१६॥

16. In the beginning people enjoy all sensual pleasures, in the end they get incurable diseases, at last death takes them away. It is a great pity that knowing this people do not desist from evil.

रथ्याचपटं विरचितं कथं
पुण्यापुण्यं विवर्जितं पन्थः ।
नाहं नरं नार्यं लोकस्तदपि-
किमर्थं क्रियते शोकः ॥१७॥

17. Clad in rags of the street, having gone beyond good and bad Karmas, knowing that "neither there is 'I', nor thou nor this world, why do you (O child) feel grieved? Grieve not."

कुरुते गंगासागर गमनं-
व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीनः सर्वमतेन-
मुक्तिं भवति न जन्ममतेन ॥१८॥

18. One may take bath in the Ganges, go to Gangasagar, observe vows, give charity; without knowledge (of Self) all these are of no use. Liberation will not result without Gyana even after the lapse of hundreds of births.

संमंगले निस्संगत्वं—

निस्संगत्वे निमोहत्वम् ।

निमोहत्वे निश्चलचित्तं—

निश्चलचित्ते जीवन्मुक्तिः ॥११॥

19. By the company of wise comes non-attachment to objects, from non-attachment comes absence of delusion, when delusion is destroyed the mind becomes pure and when the mind is purified Jivanmukti (liberation-while-alive) ensues.

योगरतो वा योगरतो वा—

संगरतो वा संगविहीनः ।

यस्य प्रहृष्टि रमते चित्तं—

मन्दति नन्दति नन्दत्येव ॥१२॥

20. Following Yoga or enjoying Bhoga, living amidst friends and relatives or living alone, if a man's mind rests in the Brahman, he rejoices. He always rejoices. He has no grief.

DWADASA MANJARI STOTRAM

मूढ जहीहि घनागमवृष्णां-

कुरु सद्बुद्धिं मनसि विदृष्णाम् ।

यत्नभसे निजकर्मोपात्तं-

वित्तं मेन विनोदय चित्तम् ॥१॥

1. O foolish man ! Remove the thirst for hoarding money from your mind. Entertain good thoughts. Have dispassion. Feel contented with whatever money you get by your own duty.

अर्थमनर्थं भावय नित्यं-

जान्ति ततः मुखः जेराः सत्यम् ।

पुत्रादपि धनभाजां भीतिः

सर्वत्रैषा विहिता नीतिः ॥२॥

2. Wealth is dangerous. Feel this always. Verily, there is not even a bit of happiness in wealth. Even from his own son a wealthy man has to fear. This is the fate of all wealthy people. Everywhere this is true.

का ते कान्ता करे पुत्रः

संसारोऽयमतीव विचित्रः ।

कस्य त्वं कः कुत आयातः

तत्त्वं चिन्तय तदिह भ्रातः ॥३॥

6. Living in the temple of Gods or underneath trees, lying on the ground, wearing deer skin, leaving away all enjoyable objects without reserve, will not such a kind of dispassion create great happiness in men ? (surely it will).

शत्रौ मित्रे पुत्रे वन्धौ मातुल यत्नं—

विग्रह सन्धौ ।

भय समचित्तः सर्वत्र त्वं वाञ्छस्य—

विराजति विष्णुत्वम् ॥७॥

7. Do not make any effort either in acquiring friends, sons or relatives, or in removing your enemies. Have equanimity always. This is the best way to attain the status of Vishnu.

त्वयि मयि सर्वत्रैकोऽविष्णुः

त्वं कुप्यसि मय्यसहिष्णुः ।

सर्वस्मिन्नपि परमात्मानं सर्वत्रो—

त्सृज भेदाज्ञानम् ॥८॥

8. In me, in you, everywhere is Vishnu. Why do you vainly get angry with me ? See everywhere the Self or Atman and leave off the differentiating mentality.

प्राणायामं प्रत्याहारं—

नित्यानित्य विवेक विचारम् ।

ज्ञाप्य ममेत समाधि विधानं—

सर्ववधानं महदवधानम् ॥९॥

9. Do Pranayama and Pratyahara. Have discrimination between the real and the unreal Do Japa. , Having done all these (Sadhana) aspirants can attain Samadhi, the highest of all disciplines.

मलिनीद्वयगत मलिनं तरलं—

सद्गुणीवित्तमविशय चपलम् ।

विद्धि व्याध्यभिमानं प्रसक्तं—

लोकं लोकहंसं च समस्तम् ॥१०॥

10. The drop of water fallen in the lotus leaf is always shaking and unsteady; so is life here unsteady. By disease, vanity and various other sorrows this Samsara is bound. The ignorant suffer from various tribulations.

कालेऽष्टादशदेशे चिन्ता—

चातुल किन्तव नास्ति नियन्ता ।

यस्त्वां हस्ते मुरदनिबद्धं—

बोधयति प्रभवादि विरुद्धम् ॥११॥

11. O foolish Jiva! Why are you entertaining thoughts in a variety of objects (eighteen places)? Is there nobody to control you, who will bind you hand and foot and teach you the true knowledge which is beyond (opposed to) Samsara i.e., Atma Gyana?

गुरु परब्रह्मजुग निर्मेर मङ्गः

मंसातादचिराद्भव मुक्तः ।

सेन्द्रिय मानस नियमादेव—

द्रव्यसि निज हृदयस्थं देवम् ॥१२॥

12. With intense devotion to the feet of the Guru, with mind and senses under control, freed from the bondage of Samsara, thou wilt at last cognise the Self residing within thy own heart.

द्वादश पञ्जरि कामयपुपः शिष्याणां—

कथि तो ह्युपदेशः ।

येषां चित्ते नैव विवेकस्तेष्वप्यग्रे

नरक मनेकम् ॥१३॥

13. These twelve verses were the instructions to his disciples (of Sri Sankara). Those who are devoid of Viveka (discrimination) will suffer a great deal of the pangs of hell.

SADHANA PANCHAKAM

वेदान्तमधीयतां तदुद्दिष्टं कर्मस्यनुष्ठीयताम्-
 नेनेसस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।
 पापीषः परिभूयतां जयमुने द्रोणोनुमन्धीयताम् ।
 काम्येऽक्षम्यवर्मीयतां निजगृहान्त्यं विनिर्गम्यताम् ॥१॥

1. Study the Vedas daily. Do properly the actions that are enjoined there. Offer the fruits of actions as Ishwararpana and do worship of Ishwara through Karmanushthan. Remove the desire for Sakamya actions. Be away from the sinful actions. Reflect on the evils of sensual pleasures of this Samsara. Cultivate firmly the desire for self-realisation. Leave the house at once.

संगः शम्भु विधीयतां भगवतो भक्तिर्दधीयताम्-
 ज्ञान्यादिः परिधीयतां ह्यतरं कर्मांशु मन्थ्यज्यताम् ।
 सद्दिद्वानुदमर्ष्यतो प्रतिदिनं तत्पादुका सेव्यताम्-
 महर्कावरमर्ष्यतो अतिशिरोवाक्यं ममाकर्ष्यताम् ॥२॥

2. Have the company of the wise. Develop firm devotion towards the Lord. Cultivate firmly virtues like Santi, etc. Give up Sakamya (selfish) actions at once. Go to the best teacher. Serve his lotus feet daily. Try to get the knowledge of the one-syllable Brahman. Hear the great sentences (Mahavakyas) of Upanishads (Vedanta).

वाक्यायंश्च विचार्यतां श्रुतिशिरः पदःसमाधीयतां-
 दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कानुसन्धीयताम् ।
 ग्रह्यैवास्मि विभाव्यतामहरहः गर्वः परित्यज्यताम्-
 देहेऽहंमतिरुज्यतां बुधजनैः वादः परित्यज्यताम् ॥३॥

3. Enquire into the significance of the Mahavakyas (great sentences). Take refuge in Vedanta. Save yourself from unnecessary vain discussions. Reflect by logical reasoning statements that are in agreement with the Srutis. Meditate day and night on the truth that 'I am Brahman'. Remove the egoism. Remove the idea of self (Deha-Atma Budhi) in body. Do not argue unnecessarily with the spiritual teachers.

बुद्ध्याधिश्च चिकित्स्यतां प्रतिदिनं भिलौषधं भुज्यतां
 स्वादन्नं न तु वाप्यतां विधिवशात्प्राप्तेन सन्तुष्यताम् ।
 शीतोष्णादि विपद्वातां न तु घृया वाक्यं समुच्चार्यताम्-
 श्रीदासीन्यमभीक्ष्यतां जनकृपा नैष्टुर्यमुत्सृज्यताम् ॥४॥

4. Treat the disease of hunger. Eat food (Bhiksha) as medicine. Never ask for palatable food. Be contented with what you get by chance. Endure heat and cold. Give up idle talk. Live to be an Udaseen (Indifferent). Give up mercy and harshness for the people of the world.

पृकान्ते सुखमास्यतां परतरे जेतः समाधीयतां-
 पूर्णात्मा सुममीक्ष्यतां जगदिदं तद्वाधितं त्यजताम् ।

प्राकर्म्यं प्रविलिप्यतां चित्त्रिमात्राप्युत्तरैर्लिप्यतां-
प्रारब्धेतिह भुज्यतामथ परमह्यारमना स्थयिताम् ॥१॥

5. Sit comfortably in solitude. Fix the mind on the Supreme Self. Realise the All-full Brahman. The world will vanish when the Self is realised. Dissolve the Sanchit Karmas in the Self by the force of Gyana. Avoid by strong will connection with the current actions. Enjoy in this life the Prarabdha. When the enjoyment of Prarabdha is over get established in Brahman.

यः श्लोकपञ्चकमिदं पठते मनुष्यः
सद्भिन्तवत्यनुदिनं स्थिरतामुपैव्य ।
तस्याशु संसृतिश्चानज तीव्रपेरे-
तापः प्रहान्तिमुपयाति चित्तिप्रमादतः ॥१॥

6. The burning fire of Samsara and the terrible Tapa are freed through the grace of Brahman for those who study daily these five slokas, and who enquire with a calm mind daily into their significance.

CHAPTER IX
VEDANTA STOTRAS

ATMA PANCHAKAM

नाहं देहो नेन्द्रियाण्यन्तरंगं

भाहंकारः प्राणवर्गो न बुद्धिः ।

द्वाराण्यस्यैव विज्ञाद्विरः

माक्षी नित्यः प्रत्यगात्मा शिषोऽहम् ॥१॥

1. I am neither the body, nor the internal organs, nor the senses, nor the ego, nor the vital forces and nor the intellect. I am Siva the blissful inner Self, the Eternal witness who is far away from the worldly objects of wife, son, wealth and home.

इव ज्ञानादादि रज्जुर्धरादि

एवाम् ज्ञानादात्मनो जीवभावः ।

आप्तोक्त्या हि भ्रामि नाशे सरम्

जीवं नाहं देशिकोक्त्या शिषोऽहम् ॥२॥

2. Through ignorance the Atma appears to be a Jiva just as by delusion a rope appears to be a snake. By the words of a trustworthy man the illusion disappears and the snake is known to be no other than a rope. Even so, I realise that I am not Jiva (the individualised Soul) but Siva alone by the words of the preceptor.

आभातीदं विश्वमात्मन्यसत्यं

मयज्ञानावन्द रूपे विमोहात् ।

निद्रा मोहाद्विषयस्य मयं

शुद्धः पूर्णो नित्य एक शिवोऽहम् ॥३॥

3. This unreal world appears to exist in the Sat-Chit-Ananda Atman through delusion like things seen in dream but not in reality. I am Siva the one without a second who is Eternal, Pure and Perfect.

मत्तो नान्यत्किंचिदस्ति विश्वं

सर्वं बाह्यं यन्मु मायोपहतम् ।

आदर्शान्नान्यमानस्य तुल्यं

मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥४॥

4. There is no universe really other than myself. It is by Maya that things external are super-imposed upon me who is Advaita. They are like reflections in a mirror. So I am Siva.

नाहं जातो न प्रवृद्धो न नष्टो

देहस्योक्ताः प्राकृता मयं धर्मा ।

कृत्यादिभिर्मयम्यास्ति मा-

हं कारस्यैव ह्यात्मनो मे शिवोऽहम् ॥

5. I am neither born, nor do I grow nor die. All these so-called changes are the Dharmas (the qualities born of Nature that pertain to) of the physical body only. The idea of agency etc., belongs to the ego only, but not to Me the

Atma, (the Self which is pure Intelligence) as I am Siva, the Infinite Being Himself.

नाहं जातो जन्ममृत्यू कुतोमे
 नाहं प्राणः क्षुत्पिपासा कुतोमे ।
 नाहं खिलं शोक मोहौ कुतोमे
 नाहं कर्ता बन्धमोहौ कुतोमे ॥

6. I am unborn, how can I have birth and death? I am not the Prana (vital air). How can I have hunger and thirst? I am not the mind, how can I have sorrows and delusion? I am not the doer, how can I be bound or liberated?

KOWPEENA PANCHAKAM.

वेदान्तवाक्येषु सदा रमन्तो
मिश्राश्चमात्रैश्च च सुष्टिमन्तः ।
अशोकवन्तः कल्पौक्यवन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥१॥

1. Always dwelling in the teachings of the Vedanta, contented with food received by alms, free from grief, full of mercy, with a piece of loin cloth (to cover their nakedness)—such people are really the most lucky.

मूर्खं तरोः केवलमाश्रयन्तः
पाणिद्वये भोजनममत्रयन्तः ।
कन्धामपि स्त्रीमिव कुम्भयन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥२॥

2. Depending upon the trees alone as the roof, using the hands alone as vessel for eating, rejecting even the torn clothes as if it were a woman, those indeed are really lucky who wear only a Kowpeena (strip of cloth).

देहाभिमानं परिहृत्य दूरान्—
आत्मानमात्मन्यवलोकयन्तः ।
अहंनिशं ग्रहाणि ये रमन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥३॥

3. Casting off the body idea at a great distance, seeing the Self alone within themselves, who delight in Brahman day and night, they alone are lucky who have a Kowpeena only to wear.

स्वानन्दभावे परितुष्टिमन्तः

स्वशान्तसर्वेन्द्रियवृत्तिमन्तः ।

नान्त. न मर्षं न यदिः स्मरन्तः

कौपीनवन्त. खलु भाग्यवन्तः ॥२॥

4. Satisfied with the Self alone, calming the activities of the inner organs, having no consciousness of inside, middle or outside, such men are really lucky wearing only a Kowpeena.

पञ्चाक्षरं पावनमुच्यन्तः

पतिं पश्यन्तां हृदि भावयन्तः ।

भिक्षाशनादिदुःखपरिभ्रमन्तः

कौपीनवन्त. खलु भाग्यवन्तः ॥

5. Uttering the sacred Panchakshara, meditating on Lord Siva, wandering from place to place living on alms, they are indeed worthy of praise who have a Kowpeena alone to wear.

MANEESHA PANCHAKAM

आग्रस्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते ।
 या महादिविषीलिकान्तनुषु प्रोक्ता अगम्यादिषु ।
 मेवाहं न.च इत्यवस्थिति रदग्रजापि यस्यास्ति चेत् ।
 चाचडालोऽस्तु न तु द्विजोऽस्तु गुरुरि स्थेपा मनीषा मम ॥१॥

1. That All-knowing Self, who shines as the witnessing subject in all the three states—waking, dreaming, and deep sleep,—who permeates all objects from Brahma down to the ant,—am I and not these visible objects. Whoever has a firm and steady conviction of this Truth is my real Guru, be he a Chandala or a Brahmin. This is my strong belief.

प्रज्ञैवाह मिदं जगद्य सकलं चिन्मात्रविस्तारितम् ।
 सर्वं चैतदविद्यया त्रिगुण्याऽशेषं मया कल्पितम् ।
 इत्थं यस्य रदा मतिः सुखतरे मित्ये परे निर्मले ।
 चाचडालोऽस्तु स तु द्विजोऽस्तु गुरु रित्येपा मनीषा मम ॥२॥

2. This vast universe including myself is Brahman only in the form of one expanded Chit (consciousness) manifested everywhere. This world of three Gunas is superimposed on me by Avidya. Whoever has thus the steady knowledge of the ever pure and blissful reality, is my real Guru, be he a Chandala or a Brahmin. This is my strong belief.

शश्वद्वधमेव विश्वमखिलं निश्चित्य वाचा गुणे-
 नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना ।
 भूतं भावि च दुष्कृतं प्रदहता संविन्मये पात्रके-
 प्रारब्धाय समर्पिते स्ववपुरित्येषा मनीषा मम ॥३॥

3. One who has been inspired by the Guru to the determination that this world of names and forms is perishable, who is free from impurity of mind, peaceful, ever engaged in the meditation of the Eternal 'Self', who has burnt up all past and future sins by the fire of knowledge, and who has offered this body to the Parambha (current experience) is my real Guru, be he a Chandala or a Brahmin. This is my strong belief.

या तिर्यङ् नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते-
 यज्ञासा हृदयच्छेद विषया भान्ति स्वतोऽचेतनाः ।
 तां आस्यैः विदितार्क मयङ्गल निभां स्फूर्तिं यदा भावयन्-
 धोती निवृत्तमानसो हि गुरुरित्येषा मनीषा मम ॥४॥

4. That consciousness which shines as the 'I' in the hearts of all beings, man and the Devatas, by whose light the insentient objects like the intellect, mind, body, senses etc., shine in their functions—he who ever meditates on that conscious being, which is non-attached to objects like the sun who illumines them, and ever remains happy, is my Guru. This is my strong belief.

यन्मोक्ष्याम्बुधिलेशलेशत इमे शम्भदयो निर्वृता. —
 यचित्ते नितरां प्रशान्त क्लृप्त ने लब्ध्वा मुनिनिर्वृतः ।
 यस्मिन्निव मुक्ताम्बुधौ गलित धी प्रह्वैव न प्रह्ववित्-
 यः कश्चिन्म सुरेन्द्र वन्दितपदो नूनं मनीषा मम ॥१॥

5. Getting even a particle of the drop of the bliss of that ocean of the ever-blissful Being, Indra and others merge in happiness, by attaining which the Sage rests ever contented—one whose intellect is immersed in that blissful ocean of Brahman becomes Brahman himself and not the mere knower of Brahman, such a man is to be adored by even the Lord of the Devas. Such is my firm conviction.

NIRVANA SATAKAM

मनोबुद्ध्यहंकारचित्तानि नाहं

न च श्रोत्र जिह्वे न च घ्राण नेत्रे ।

न च व्योम भूमिर्न तेजो न वायुः

चिदानन्दः रूपः शिवोऽहं शिवोऽहम् ॥१॥

1. I am neither the mind, nor the intellect, nor egoism nor the mind-stuff (Chitta); I am neither the senses of hearing, the tongue, the nose, the eyes, nor the ether, the earth, the fire, the air; I am Existence Absolute, Knowledge Absolute and Bliss Absolute; I am Siva, I am Siva.

न च प्राणसंज्ञो न वै पञ्चगयुर्न-

पामसपानुर्न वा पञ्चकोशः ।

न पान्थायि पार्श्वं यक्षोपस्थ पायू

चिदानन्दः रूपः शिवोऽहं शिवोऽहम् ॥२॥

2. I am neither the vital Prana nor the five vital airs; I am neither the seven elements that constitute the body nor the five sheaths; I am neither the five organs of action, viz., speech, hands, feet, anus and genitals. I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva. I am Siva.

न मे देहाग्री न मे शोभ मोहो-

मरो मेव मे मेव मागर्ष भावः ।

न धर्मो न धर्मो न कामो न मोक्षः

चिदानन्द रूपः शिवोऽहं शिवोऽहम् ॥३॥

3. In me there is neither love nor hatred, neither greed nor delusion, neither pride nor jealousy, neither Dharma (duty) nor Artha (wealth), Kama (desire) nor Moksha (salvation). I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

न पुण्यं न पापं न सुखं न दुःखं

न मन्त्रो न तीर्थं न वेदाः न यज्ञाः ।

अहं भोजनं नैव भोज्यं न भोक्ता-

चिदानन्द रूपः शिवोऽहं शिवोऽहम् ॥४॥

4. In me there is neither virtue nor sin ; neither happiness nor misery ; neither Mantra nor pilgrimage ; neither scriptures nor sacrifices ; I am neither the enjoyer, tho enjoyed nor the enjoyment. I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

न मृत्युर्न शंका न मे जाति भेदः

पिता नैव मे नैव माता च जन्म ।

न शत्रुर्न मित्रं गुरुर्नैवशिष्यः

चिदानन्द रूपः शिवोऽहं शिवोऽहम् ॥५॥

5. For me there is neither death, nor doubt, nor caste distinctions ; neither parents, birth, friends, nor relatives, neither Guru nor

disciple ; I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

ग्रहं निर्विकल्पी निराकार रूपी

विमुखाय सर्वत्र सर्वेन्द्रियाणाम् ।

मदा मे ममत्वं न मुक्तिं मयि न च

विदानन्द रूपः शिष्योऽहं शिष्योऽहम् ॥१॥

6. I am changeless and formless. I pervade everywhere. I am the Lord of the senses. I am over the same. I have neither liberation nor bondage. I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

OMKARA STOTRAM

ॐकारं बिन्दु संयुक्तं
नित्यं ध्यायन्ति योगिनः ।
कामदं मोचदं चैव
ॐकाराय नमो नमः ॥१॥

1. The Yogins always meditate upon OMKARA which has an Anuswara (denoted by a point) on it. This OMKARA is the bestower of all desires and salvation. We bow down to the Supreme OMKARA.

स्मरणात् कीर्तनाद्वापि
श्रवणाच्च जपादपि ।
ग्रहा सत्प्राप्यते नित्यं
ॐ इत्येतत्परायणम् ॥२॥

2. That Supreme Brahman is attained by devoted contemplation, hearing, Japa and Sankirtana of OM at all times.

ॐ इति स्मरणेनैव
ग्रहज्ञानं परापरम् ।
सदेकमोक्षसिद्धि च
सदेवामृतमरुते ॥३॥

3. By the mere thought of OM one attains the highest Brahma Gyana, the state of final liberation and Immortality.

तैलधाराभिवाच्छिद्यं
दीर्घघंटानिनादवत् ।
उपास्यं प्रणवस्याग्रं
यस्तं वेद स वेदवित् ॥१॥

4. He who meditates on the Pranava in a continuous stream of thought like that of oil poured from one vessel to another or the continuous sound of a bell, such a man should be considered as the knower of Vedas.

पुद्गल्येन घी दीप
शून्यमेकान्त वामिना ।
दीपं प्रणवमुपास्यं
मनोराज्यं विजीयते ॥२॥

5. By the long repetition of OM the knower of the Supreme Reality who is refuged in solitude, overcomes the wandering of the mind due to the taint (of Avidya) in the intellect.

नामाग्रे पुदिमारोप्य
इत्त पादौ च संयमेत् ।
मनः सर्वत्र संतृप्त
ॐकारं तत्र चिन्तयेत् ॥३॥

6. Concentrating on the tip of the nose with hands and feet controlled, the mind withdrawn from all activities, one should meditate on OMKARA, the Pranava.

ॐ इत्येकाक्षरं ध्यानात्
 विष्णुर्विष्णुर्व्यमाप्तवान् ।
 ब्रह्मा ब्रह्मव्यमापन्नः
 शिवतामभवन् शिवः ॥७॥

7. By the meditation on the mono-syllabled OM, Vishnu attains the status of Vishnu; Brahma attains Brahmanhood and Siva becomes Siva.

DHYANASHTAKAM

तज्ज्ञानं प्रशमकरं यदिन्द्रियाणां-
 तज्ज्ञेयं बहुपनिषत्सु निश्चितार्थम् ।
 ते धन्याः भुवि परमार्थं निश्चिनेहाः -
 शेषास्तु ममनिलये परिभ्रमन्ति ॥१॥

1. That is knowledge which bestows tranquility on the senses. That, which is established by the Upanishads is fit to be known. They are really the lucky people in this world, who are intent on the realisation of the Supremo Reality. All others are simply wandering in a state of delusion.

आदौ विजित्य विषयान्ममोद्वेग-
 द्वेषादि शत्रुगण्यमाहत योगसाम्पदा ।
 शान्तामृतं ममनुभूत परात्मविद्या-
 कान्तामुखा वत गृहे विषयिणि धन्याः ॥२॥

2. Having at the very outset conquered the enemies like pride, delusion, craving for objects, likes, dislikes and such other enemies, attaining the highest state in Yoga having fully experienced the bliss of immortality born of the highest Brahma Vidya those lucky people move about in their houses even in the midst of the pleasures of family life.

स्यकृत्वा गृहे रतिमधोगति हेतुभूता—
 मात्मेच्छयोपनिषद्परसं पिबन्तः ।
 धीतस्पृहा विषयभोगपदे विरक्ता—
 धन्याश्चरन्ति विज्ञनेषु विरक्तसंगाः ॥३॥

3. Leaving one's own house which is the cause of degradation, induced by the thirst for Atmic knowledge, drinking the essence of the meaning of the Upanishads, free from desire, with extreme dispassion for objects of enjoyments, lucky souls wander in solitude giving up the company of men and all attachments.

स्यकृत्वा ममाहमिति बन्धकरे पदेद्रे—
 मानावमान सद्गता. समदर्शिनश्च ।
 कर्तात्मन्धमवगन्ध तद्विज्ञानि—
 कुर्वन्ति कर्मपरिपाकफलानि धन्याः ॥४॥

4. Lucky indeed are those who having cut off the bondage creating ideas of 'I' and 'mine', equal in honour and dishonour, perform actions with equal vision, knowing the real doer and offering unto Him all the fruits of their actions.

स्वकत्वैषया त्रयमवेक्षितमोक्षमार्गो—
 भैरवमृतेन परिकल्पित देवयात्रा ।
 ज्योतिः परात्परतरं परमात्मसत्—
 धन्या द्विजा रहसि हृद्यवलोकयन्ति ॥५॥

5. Lucky are those Brahmins who having cast off the three desires (of wealth, children

and Heaven), treading the path to Moksha, living on alms to maintain the body. They spend their time in the meditation of the most effulgent and self-luminous Brahman in their hearts.

नामस्र सन्न सदसन्न मद्गच्छात् -
न की पुमान् च नपुंसकमेकबीजम् ।
यै ब्रह्म सात्ममनुपासित मेकचित्ता-
धन्याः विरेचुरितरे भवपारावदाः ॥६॥

6. They alone are worthy persons who meditate with one-pointedness on the Brahman who is neither Sat nor Asat nor either, who is neither great nor small, neither male nor female nor a eunuch. Others wander about here and there bound by the strong cords of Samsara.

अज्ञानपङ्क परिमग्नमपेतमर्त-
दुःखावयं मरत्यज्जन्मजरावयवतम् ।
संसार बन्धनमनित्यमयेष्य धन्या-
ज्ञानाग्निना तद्वशीर्यं विनिधयन्ति ॥७॥

7. They alone deserve the praise of all who having found the world (Samsara) to be a great bondage, steeped in utter ignorance, without any essence, full of miseries of birth and death, cut asunder this bondage of Samsara by the strong sword of knowledge of Self.

शान्तेरनन्यमतिभिर्मधुर स्वभावै-

रेकत्वनिश्चित मनोभिरपेत मोहैः ।

साकं वनेषु विजितात्मपदस्वरूपं

शास्त्रेषु सम्यगनिर्णयं विमृशन्ति धन्याः ॥८॥

8. Those are lucky men indeed who by their peaceful mind determine the one Reality, giving up all attachments, knowing the absolute Reality, wander with good souled Mahatmas drinking the nectar of knowledge of Self through the discourses on sacred scriptures.

अहिमिव जनयोगं सर्वंश्च वञ्चयेद्यः-

कुण्डपमिव मुनादिं त्यक्तुकामो विरागी ।

विषमिव विषयान्यो सम्प्रमानो दुरस्ताम्-

जयति परमहंसो मुक्तिं भावं ममेति ॥९॥

9. He who renounces the company of worldly-minded-persons as if a dwelling place of serpents, deserts the company of even the most beautiful lady as if she were a corpse, leaves off the enjoyment of the sense objects as if poison—such a Paramahansa attains liberation. Glory to Him ! Victory unto Him !

सम्पूर्णं जगदेव नन्दनवनं

सर्वेऽपि कल्पद्रुमाः ।

गङ्गां चारि समस्तवारि निवहाः

पुण्याः समन्ताः क्रियाः ॥

वाचः प्राकृतसंस्कृताः धृति शिरो
 वाराणसी मंदिनी-
 सर्वावस्थितिरस्य वस्तु विषया दृष्टे
 परब्रह्मणि ॥१०॥

10. The whole world is Nandanavana, all trees are Kalpaka (wish yielding) trees, all waters the waters of the sacred Ganges, all actions pure, words vulgar or wise the highest truth (the head of Sruti). This is the realisation of one who has realised the Brahmic splendour.

DAKSHINAMOORTY STOTRAM

विश्वं दर्पस्य पर्यमान भगरी तुल्यं निजान्तर्गतं-

परयन्त्रात्मनि भावया वहिरिवाकृतं यथानिद्रया ।

यः साक्षात्कुर्यान्नबोध समये स्वात्मनमेवादृत्यं-

तस्मै श्री गुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

1. Who, on account of the delusion existing in the self, sees, as if in a dream, the universe as existing outside himself although it really exists within himself like the reflection of a city in a mirror, but who, at the time of the enlightenment, sees nothing but his own non-dual self—to that Teacher incarnate Lord Dakshinamoorthy, be this bow.

वीजस्यान्तरिक्षाद्गुरो जगद्भिदं

ग्राह्निर्विकल्पं पुनः ।

माया कल्पित देश काल कलना

वैचित्र्य चित्रीकृतम् ।

मायावीव विजृम्भयत्यपि महा-

योगीश्वरः स्वेच्छया-

तस्मै श्री गुरुमूर्तये नम इदं

श्री दक्षिणामूर्तये ॥२॥

2. Who, like a juggler or like a master-yogi, creates by his own will, this universe which at the beginning was unmanifested like

the sprout hidden in the seed but which subsequently became differentiated under the various conditions of space and time caused by the power of Maya, to that Teacher incarnate, facing the south, be this bow.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्यकं भासते ।
साक्षात्सत्त्वमसीति वेदवचसा यो बोधयत्वाभितान् ।
यत्साक्षात्करणाद्वेत्त पुनरावृत्तिर्भवाम्मो निधौ ।
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

3. Whose light alone which is real, illumines things of this universe which are but mental creations; who directly instructs His refugees by the great Vedic sentence "That thou art"; realising which alone there is no more coming back to this ocean of Samsara—to that Teacher incarnate, the Lord Dakshinamoorthy, be this bow.

नानाचिद्ब्रह्मघटोदरस्थित महादीपप्रभाभास्वर-
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिःस्पन्दते ।
जानामीति तमेवमान्तमनुभात्येतत्समस्तं जगद-
तस्मै श्री गुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

4. Whose light of knowledge flows out through the eye and other senses like the light of a lamp placed inside a pot having many holes, and by that consciousness of 'I know' this whole universe appears to shine—to that Teacher incarnate facing the South, be this bow.

देहप्राणमपीन्द्रियायपि चक्षुः बुद्धिश्च शून्यं विदुः -
 शीघ्रासाध्यजडोपमास्त्वहमिति ज्ञान्ता मूर्खवादिनः ।
 मायाशक्तिविश्रामकल्पित महाध्यामोह संसारिणो
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

5. Deluded persons who vainly argue, who are as ignorant as women and children, who are blind and stupid, understand the body, breath or senses, or the ever newly springing knowledge, or nothingness as the real 'I'. To Him who removes this great ignorance caused by the expansive power of illusion, to that Teacher incarnate, Lord Dakshinamoorthy, be this bow.

राहुग्रस्तदिवाकरेन्दुमहती माया ममाश्वात्मान्-
 सम्मात्रः कश्चिदपमंहरत्यतो योऽभूत्सुप्तः पुमान् ।
 प्रातस्त्राण्यमिनि प्रबोध समये चः प्रपञ्चिजावने-
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

6. Who is the inner Self which, under the veil of Maya, like the sun or the moon eclipsed, merely exists in deep sleep owing to the withdrawal of the senses, but who when he awakens recognises himself as "I have slept"—to that Teacher incarnate facing the South, be this bow.

वाक्यादित्रयपि जाग्रदादियु तया सर्वास्त्ववस्था स्वपि-
 भ्यावृत्तास्वनुवर्तमानमहमिष्यन्तस्फुरन्तं सदा ।
 स्वात्मानं द्रष्टुं करोतु मज्जतां योमुद्रया यद्रथा-
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

7. Who reveals to his devotees, by means of the blessed symbol, His own Self, which for ever, shines within as the 'I' unchanging through all the changing states of childhood, youth and old age, waking, dream and sleep etc.,—to that Teacher incarnate, Lord Dakshinamoorti, be this bow.

विश्वं पश्यति कार्यकारणतया स्वस्वामि संबन्धतः
 शिष्याचार्यतया तच्चैव विदुषुग्राह्यात्मना भेदतः ।
 स्वप्ने जाग्रति वा य एव पुरुषो मायापरिभ्रामितः —
 तस्मै श्री गुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

8. Who is the Supreme Self that dreaming or waking, under the sway of illusion, sees the Universe under various distinctions like that of cause and effect, owner and owned, disciple and preceptor, father and son etc—to that Teacher incarnate facing the South, be this bow.

भूर्भुवःस्वर्गलोऽनिलोऽंबरमहर्नाथो
 हिमांशु पुमान् ।
 इत्याभाति चराचरात्मकमिदं
 यस्यैव मूर्त्येष्टकम् ।
 नान्यत्किञ्चन विद्यते विमृशतां
 यस्मात्परस्माद्विभो—
 तस्मै श्री गुरुमूर्तये नम इदं
 श्री दक्षिणामूर्तये ॥९॥

9. Whose eight-fold form alone, earth, water, fire, air, ether, sun, moon and soul manifest itself as this moving and unmoving universe; than whom, supreme and infinite, nothing else is perceived by the seekers of Truth—to that Teacher incarnate, Lord Dakshinamoorthy, be this bow.

सर्वात्मत्वमिति स्फुटी कृतमिदं
 यस्माद्भुक्तिस्तवे-
 तेनास्य ध्वज्यास्तयार्थधनमाद्भ्युत्थनाच्च
 सङ्कीर्तनात् ।
 सर्वात्मत्वमहाविभूतिमहितं
 स्यादीश्वर त्वं स्वतः
 सिध्येत्सुनस्तथा परिणतं
 वैश्वर्यमप्याहतम् ॥१०॥

10. Since, in these verses, the identity of the Self with the universe has been made clear, one will attain Supreme realisation of identity with the Universe, together with the Lordship of nature and the eightfold Divine power by listening to it, by understanding its meaning, by meditating on it, and by teaching it to others.

HASTAMALAKA STOTRAM

Hastamalaka was born as the son of a Brahmin Prabhakar by name in the village called Sreebali in South India. He was very indifferent to all worldly affairs from his very boyhood. He behaved like one who was dumb and deaf. Once when Sri Sankaracharya visited this place with his followers. Prabhakar took his son Hastamalaka to him and fell at his feet. Sri Sankara lifted both the son and Prabhakar from his feet and when questioned the latter said as below :—

“O Venerable Sage ! This son of mine is mute and indifferent to all affairs from his very boyhood. He is now 13 years old. He understands none of our talks nor he takes any interest in them. He has not studied any scripture and the Vedas fit to be studied by a Brahmin. He knows not even the alphabets. With great difficulty I performed his thread ceremony. He never goes to play with his playmates. Observing his indifferent nature his friends sometimes beat him but he never becomes angry. He sometimes takes food, at other times he does not. But he is happy and cheerful always. What is his dull state of mind due to ? Pray save my child !”

In reply Sri Sankara put the following questions to the boy. The reply given by the learned boy is incorporated in the Stotra named after the boy "Hastamalaka Stotra". He was neither mute nor dumb; he was a fully illumined Gyani and a Jivanmukta.

कल्पे शिरां ! कस्य कुलोऽसि गन्ता-

किं नामनेवं कुत यागताऽसि ।

एतन्मयावर्तं वद चार्यक ! त्वं-

मर्त्यालये प्रीति विविधंनोऽसि ॥१॥

1. O Beloved child ! Who art thou ? Whose son art thou ? Where do thou goest ? What is thy name ? Wherefrom do thou comest ? For my sake please give me reply to my queries. Thou art very dear unto me.

माहं मनुष्यो न च देवययी-

न ब्राह्मण क्षत्रियवैश्यशूद्राः ।

न ब्रह्मचारी न गृही वनस्थो-

मिक्षु न चाहं निजबोधरूपः ॥२॥

2. I am neither a man nor a Deva, nor a Yaksha (superhuman being); nor a Brahmin, a Kshatriya, a Vaishya nor a Sudra. I am neither Brahmachari (celibate), a householder, a Vanaprasthi (one leading a forest life prior to renunciation) nor a Vikshu (mendicant). I am myself the Eternal Self-knowledge.

निमित्तं मनश्चक्षुरादि प्रवृत्तौ-
 निरस्ताखिलोपाधिराकाशकल्पः ।
 रविलोकं चेष्टानिमित्तं यथा यः-
 स नित्योपलब्धिस्वरूपोऽहमात्मा ॥३॥

3. I am Atman, the embodiment of Eternal Self-knowledge, free from the limiting adjuncts of ether etc., who induces the mind and senses to function just as the sun induces people to do their various duties.

यमग्न्युष्णविश्रित्य-बोधस्वरूपं-
 मनश्चक्षुरादीन्यवोधात्यकानि ।
 प्रवर्तन्त चाश्रित्य निर्द्वयमेकं-
 स नित्योपलब्धिस्वरूपोऽहमात्मा ॥४॥

4. I am Atman, the embodiment of Eternal Self-knowledge, the changeless, whose nature is pure consciousness just as the nature of fire is heat, depending on which the gross mind and the senses perform their respective functions.

मुग्धाभ्रमको दर्पणो दृश्यमानो-
 मुस्तावातृयकत्वेन नैवास्तु वस्तु ।
 विद्वाभ्रमको घीपु जीवोऽपि नद्वय-
 स नित्योपलब्धि स्वरूपोऽहमात्मा ॥५॥

5. I am Atman, the embodiment of Eternal Self-knowledge. Just as the reflection of the face in the mirror is no other than the face itself, even so the Jiva is no other than Atman reflected on the Buddhi or intellect.

यथादर्पणाभाव आभासहानौ-

मूलं विद्यते कल्पनाहीनमेकम् ।

तथा धावियोगे निराभासको यः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥६॥

6. I am Atman, the embodiment of Eternal Self-knowledge, who exists even when the Buddhi or intellect does not exist just as the face exists in the absence of the mirror and the reflection seen in it.

मनश्चक्षुरादेर्विपुक्तः स्वयं यो,

मनश्चक्षुरादेः मनश्चक्षुरादिः ।

मनश्चक्षुरादेरंगम्य-स्वरूपः,

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥७॥

7. I am Atman, the embodiment of Eternal Self-knowledge, who is beyond the mind and the senses, who is the mind of the mind, eye of the eye, etc., who is not approachable by any of these.

य एकी विभाति स्वतः शुद्धचेताः,

प्रकाशस्वरूपोऽपि नात्रेव धीषु ।

शरावोदकस्यो यथा भानुरेकः -

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥८॥

8. I am Atman, the embodiment of Eternal Self-knowledge, who is ONE and shines by His own light; the one who illumines the various intellects just as the one sun is variously reflected in different pots of water.

यथाऽनेकचतुःप्रकाशो रविर्न-

क्रमेण प्रकाशी करोति प्रकार्यम् ।

अनेका धियो यस्तथैकः प्रबोधः,

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥६॥

9. I am Atman, the embodiment of Eternal Self-knowledge, who illumines all the intellects at one and the same time like the sun which gives light to all eyes at a time and not one by one.

विवस्वत्प्रभातं यथारूपमर्च-

प्रगृह्णाति ना भातमेवं विवस्वान् ।

यदाभात आमासयात्यचनेका,

स नित्योपलब्धि स्वरूपोऽहमात्मा ॥७॥

10. I am Atman, the embodiment of Eternal Self-knowledge, depending on whose light the eyes get the power of seeing other objects just as at the rising of the sun we perceive outside objects and not otherwise.

यथा सूर्य एकोऽप्यनेकचलासु-

दिधरास्वप्यनन्यद्विभाज्य स्वरूपः ।

चलासु प्रभिद्यः सुधीष्वेकएव-

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥८॥

11. I am Atman, the embodiment of Eternal Self-knowledge, the one without a second, who illumines the intellects both steady and unsteady, just as the one sun is seen reflected differently in both steady and unsteady waters.

धनं च दृष्टिं च न च दृष्टमकं—

यथा निधमं मन्यते चानिमूढः ।

तथा यद्वद्वदति यो मूढश्चेत्,

स नियोपलब्धिस्वरूपोऽहमात्मा ॥१२॥

12. I am Atman, the embodiment of Eternal Self-knowledge, who appears to be bound to one of dull intellect just as the sun which is covered by the clouds is understood to be without brightness and lustre by the foolish.

समस्तेषु यस्तुष्वनुस्यूतमेकं—

ममस्तानि यस्तूनि यं न शृण्वन्ति ।

वियद्वात्मना शुद्धमच्छरवरूपः—

स नियोपलब्धिस्वरूपोऽहमात्मा ॥१३॥

13. I am Atman, the embodiment of Eternal Self-knowledge, who is ever pure and untainted like the Akasa (ether), the one Self, who permeates all objects whom the objects cannot touch or taint by their contact.

उपाधी यथा भेदता मन्मथिनां—

तथा भेदता बुद्धि भेदेषु तेऽपि ।

यथा चन्द्रिकायां जले चञ्चलत्वं,

तथा चञ्चलत्वे तयापीह विष्णो ॥१४॥

14. Just as the difference between the various gems (precious stones) arises due to their peculiarities (in colour and shape), so also the Atma is seen separate by the difference of the Upadhi (limiting adjunct). Just as the

moon is seen to be many and changing in the waters in the same way, O Vishnu, thou appearest different (in different Upadhis).

(In reality thou art one, ever pure and changeless.)

VIGNANA NAUKA

सपोषज्ञदानादिभिः शुद्धबुद्धिर्विरक्तो-
 नृपादौ पदे मुच्य शुद्ध-या ।
 परित्यज्य सर्वं यदामोति तत्त्वं-परं ब्रह्म-
 नित्यं तदेवाहमस्मि ॥१॥

1. I am that Eternal Tattwa the Supreme Brahman, which is attained by one who has got a pure intellect acquired by means of austerities, sacrifices and charities, etc., and who has renounced kingship, etc., as worthless.

दयालुं गुरुं ब्रह्मनिष्ठं प्रशान्तं-
 समाराध्य मत्पा विचार्य स्वरूपम् ।
 यदामोति तत्त्वं निदिध्यास्य विद्वान्परं-
 ब्रह्म नित्यं तदेवाहमस्मि ॥२॥

2. I am that Eternal Tattwa itself, the Supreme Brahman, which is realised by a man of gnosis by constant and deep meditation, through the worship of the compassionate, self-subdued and Brahmanishta Guru (the destroyer of ignorance), and through discrimination of his real Nature (Swaroopā).

यदानन्दरूपं प्रकारस्वरूपं-
 निरस्तप्रपञ्चं परिच्छेदशून्यम् ।
 अहं ब्रह्मवृत्त्यैकं गम्यं नुरीयं-
 परं ब्रह्म नित्यं तदेवाहमस्मि ॥३॥

3. I am that Supreme, Eternal Turiya Brahman who is comprehensible to Aham Brahma Vritti (the Vritti caused by devotional, long and uninterrupted musing over the meaning of the Mahavakya *Aham Brahma Asmi*), who is devoid of the three Parichedas (time-limit, space-limit and Vastu-limit) who is bereft of Samsara and who is Chidananda.

पदज्ञानतो भाति विश्वं समस्तं-
विनष्टं चक्षुषो यदात्मप्रबोधे ।
मनोवागमनितं विशुद्धं चिमुक्तं-
परं ब्रह्म नित्यं तदेवाहमस्मि ॥४॥

4. I am that supreme Brahman, the Eternal Tattwa, which is Vishuddha (pure), which is Vimukta (liberated), which is unintelligible to mind as well as speech. It is on the dawn of His Swaroopa Gyana this entire universe ceases to exist.

निपेक्षे कृते नेति नेतीति वाक्यैः -
समाधिस्थितानां यदा भाति पूर्णम् ।
अवस्थात्रयातीतमेकं तुरीयं-
परं ब्रह्म नित्यं तदेवाहमस्मि ॥५॥

5. I am that Turiya, the Supreme and Eternal Brahman who shines in full form to one who is in Samadhi, on eliminating this visible universe (consisting of body, senses, Pranas mind etc.) by Neti Neti Vakynas (not this, not this) and who is beyond the three states (waking, dream and sleep).

यदानन्दलेखैः समानंदि विश्वं—

यदा भाति सत्त्वे तदाभाति सर्वम् ।

यदालोचने रूपमन्यत्समस्तं—

परं ब्रह्म नित्यं सदेवाहमस्मि ॥६॥

6. I am that Supreme, Eternal Brahman by an iota of whose Ananda the entire universe enjoys Ananda; that on the Existence of which everything else exists, that through the Vision of which everything else is perceived.

अनम्यं विश्वं सर्वयोगि निरीहं—

शिवं संगर्हानं यदोकारगम्यम् ।

निराकारमत्युज्ज्वलं मृत्युहीनं—

परं ब्रह्म नित्यं सदेवाहमस्मि ॥७॥

7. I am that Supreme Brahman, Eternal, who is endless, who is All-Pervading, who is the seed of all beings, who is desireless or effortless, who is auspiciousness (Siva), who is without any contact, who is attainable by OM, who is formless, who is effulgent and who is deathless.

यदानन्दं सिन्धौ निगलः पुमान्स्या—

दविद्याविलासः समस्त प्रपन्नः ।

यदा न ह्यन्यद्भुतं यत्तिमितं—

परं ब्रह्म नित्यं सदेवाहमस्मि ॥८॥

8. I am that Supreme Eternal Brahman; I am that wonderful Being; in whose bliss

a man who is immersed loses all cognition of the manifold objects of this universe caused by Avidya.

स्वरूपानुसंधानरूपां स्तुतिं—

यः पठेदाव्रतान् भक्तिभावो मनुष्यः ।

शृणोतोह वा नित्यमुद्युक्त्व चित्तो—

भवेद्विष्णुरत्रैव चेद प्रमाणात् ॥६॥

9. A man who recites, with great reverence and devotion, this song of praise characterised by the scrutiny of Swarupa or hears always with rapt attention, doubtless becomes Vishnu in this very birth. This is vouchsafed by the Vedas.

विज्ञान नायं परिगृह्य कश्चित्—

रेद्यद् ज्ञानमयं भवाज्जिह्वम् ।

ज्ञानासिना यो हि विच्छिद्य दृष्ट्वा—

विष्णोः पदं याति स एव ध्रुवः ॥७॥

10. Keeping hold of the boat of Vignana, having cut asunder the bond of desires by the sword of knowledge, he who crosses the ocean of Samsara and reaches the abode of Vishnu, he alone is fit to be adored.

PARA PUJA

एतच्छेदो न विद्वान्ने
 निर्विकल्पक इति ।
 त्विनेऽद्वितीयं भावेऽस्मिन्-
 कर्मं पूजा विधीयते ॥१॥

1. How can worship be done of that Being who is without parts, who is Existence, Consciousness and Bliss Absolute, without changes (Vikalpa) and without duality?

तृतीयप्राधानं कृत्वा
 त्वयोपास्य आसनं ।
 त्वयोपास्य आसनं च-
 त्वयोपास्य आसनं कृत्वा ॥२॥

2. Where can one invite Him who is All full (Avahan)? Which seat is to be offered to Him who is the seat and support of all? How is it possible to offer Arghya, Padya, Achamana (purificatory Kravas of worship performed with water) to one who is ever pure?

निर्मलस्य कृत्वा त्वानं-
 त्वयो विद्योदस्य च ।
 त्वयोपास्य त्वयोपास्य,
 पुनस्तत्त्वोपास्यतम् ॥३॥

स्वयं प्रकाराद्विदुषो-

. योजसावर्कादि भासक ॥६॥

6. How can one offer Tambula (betels) unto Him who imparts bliss to all beings, who is consciousness and self-luminous, who imparts light to sun and other objects.

अद्विद्या ह्यनन्तस्य

हृदयस्य कुतो नति. ।

वेद वाक्यैस्त्वेष्टस्य-

कुतः स्तोत्रं विधीयते ॥७॥

7. How can one go round Him who is endless, and how to prostrate unto Him who is One and devoid of duality ? Of Him no praises are possible whom the four Vedas themselves fail to amply describe.

स्वयंप्रकाशमानस्य-

कुतो नीराजनं विभो. ।

अन्तर्यामिन् पूर्णस्य-

कथमुदायनं भवेत् ॥८॥

8. How can Neerajan (waving of camphor etc.) be done unto Him who is Self-luminous, and how can one replace (Udwahan) Him to His original seat who is All-full and All-per-vading ?

एवमेव परा पूजा मर्वाग्रस्थानु सर्वदा ।

एकबुद्ध्या तु देवेषु-विधेया ब्रह्मविभोः ॥९॥

9. This Para Puja should be done by all seekers of Brahman always and at all times with a devoted and one-pointed mind.

(Note :— Avahan Asan, Padya, Arghya, Achaman, Snan Vastram, Ulpavita, Gandha, Pushpa, Alankaram, Dhoopa, Deepa, Aradhan, Naivedya, Tambulam, Pradakshina, Stotra, Nirajana, Udvahana are the various acts of worship to personal Gods. The purport of the above Stotra is that these are not possible to the one non-dual Brahman. The Supreme Self should be understood in the light of the above by all seekers of Brahman)

AKHANDA BRAHMA STOTRAM

स्थानं न यानं न च विन्दु मादं—

रूपं न रेषा न च धातुवर्गम् ।

स्पर्शं न रसं शब्दं न धाम्यं

तस्मै नमो ब्रह्म निरंजनाय ॥१॥

1. Be this bow to that Niranjana Brahman who has neither any abode to live in nor vehicle to ride on, who is neither the sound nor the centre, neither form nor any line of demarcation, neither the vitality nor the colour, neither the sight nor the object to be seen, neither hearing nor the object to be heard.

वृक्षं न मूलं न च पत्रि पल्लवं—

पुष्पं न गन्धं न कलं न छाया ।

रूपं न रेषा न रसादि रूपं

तस्मै नमो ब्रह्म निरंजनाय ॥२॥

2. Be this bow to that Niranjana Brahman who is neither the tree nor the root, neither the foliage nor the leaves, neither the flower nor the scent (thereof), neither the fruit nor the shade, neither the form nor the demarking line, neither Rasa nor the form.

शास्त्रं न वेदं न च शौचसन्ध्या

मन्त्रं न जाप्यं न च ध्यान ध्येयम् ।

होमं न यज्ञः न च देव पूजा
तस्मै नमो ब्रह्म निरञ्जनाय ॥३॥

3. Prostrations to that Niranjana Brahman, who is neither the holy script nor the Vedas, neither purity nor the Sandhya, Neither Mantras (the chanting hymns) nor Japa, neither meditation nor the object of meditation, neither offering nor the sacrifice, neither gods nor the worship.

नाऽधो न ऊर्ध्वं. न शिवो न शक्तिः
न पुमां न नारी न लिंग मूर्तिः ।
ब्रह्मा न विष्णु न च देवरुद्रः
तस्मै नमो ब्रह्म निरञ्जनाय ॥४॥

4. Be this bow to that Niranjana Brahman who is neither below (downwards) nor above (upwards), neither self nor energy, neither man nor woman without any symbol, whatever, neither Brahma nor Vishnu, and neither Rudra nor Gods.

अखण्डं न खण्डं न च इन्द्रदण्डं
कालो न जीवो न गुरुर्न शिष्यः ।
गुरुं न तारा न च मेघमाला
तस्मै नमो ब्रह्म निरञ्जनाय ॥५॥

5. Be this bow to that Niranjana Brahman, who is neither the whole nor the part, who is not even the sceptre of Indra, neither time (Kala) nor Jiva, neither Guru nor a

disciple, neither planets nor the stars nor the waves of the clouds.

श्वेतं न पीतं न च कृष्णरक्तं
हेमं न रौप्यं न च स्वर्णवर्णम् ।
चन्द्रार्कवह्निः उदयो न अस्तं
तस्मै नमो ब्रह्म निरञ्जनाय ॥६॥

6. Be this bow to that Niranjana Brahman who is neither white nor yellow ; neither black nor red, neither gold nor silver, nor of the golden colour, neither the rising nor the setting of the moon or the sun or the fire.

स्वर्गे न पट्टे भगरे न सेत्रे
जातिर्नतीर्तं न च भेदभिन्नम् ।
नाहं न च त्वं न वृथक् वृथक्त्वं
तस्मै नमो ब्रह्म निरञ्जनाय ॥७॥

7. Be this bow to that Niranjana Brahman who is neither in heaven nor in hell, neither in cities nor in fields, neither within the caste nor outside the caste, neither the difference nor anything different, neither 'I' nor you, and neither separated nor separateness.

गम्भीरं धीरं निर्वाणं शून्यं
संसारं सारं न च पापं पुण्यम् ।
व्यक्तो नाव्यक्तं न च भेदं भिन्नं
तस्मै नमो ब्रह्म निरञ्जनाय ॥८॥

8. Be this bow to that Niranjana Brahman, who is ever serene, firm, liberated and void, who is but the Essence of the Universe, free from sins and virtues and who is neither manifested nor unmanifested.

वेदा न लोका न मृता न यज्ञा
वर्णाश्रमो नैव कुलं न जातिः ।
न धूम्रमार्गो न च दीप्ति मार्गो
ब्रह्मैक्य रूपं परमार्थं सत्त्वम् ॥१॥

9. Be this bow to that Lord, the Brahman, who is neither the Veda nor the Loka, neither Gods nor sacrifices; neither the path of smoke nor the path of light. He is but one Brahman, the Supreme, the divine Truth of Reality.

मूर्खोऽपि नाहं न च पण्डितोऽहम्
मीनं न वार्ता न अमे कदाचित् ।
वितर्कं तर्कं न कथं वदामि-
स्वरूपनिर्वाणमना मयोऽहम् ॥१०॥

10. (Likewise) I'am neither fool nor am I a Pundit, for I never have silence nor any discourses; how am I to reason or to dispute? I am ever free from all diseases (hale and hearty), and absolutely free in my own Swaroopa.

न ते च माता न पिता न बन्धुः
न ते च पत्नी न च शत्रुमित्रम् ।

न पक्षपातो न विपक्षपातः।

कथं हि तूष्णो न च कामकापि ॥११॥

11. (So also), Thou hast neither the mother, the father nor the brother, nor hast thou the wife, the enemy nor the friend, thou hast neither partialty nor impartiality; then how can thou either be satisfied or be full of desires?

जिनेन्द्रियोऽहं स्वजिनेन्द्रियो वा

न संयमो मे नियमो न जातः।

जयाजयो मित्र कथं वदामि

स्वरूपनिर्वाण्य मनामयोऽहम् ॥१२॥

12. I am neither the master of the senses nor the slave of the senses there are no rules that bind me; I have not to observe the restrictions for Samyama (Control), how can there be victory or defeat in me, dear friend, I am the diseaseless Immortal Swaroopa or the Self.

शिवं न जानामि कथं वदामि

ग्रहं शिवश्चेत्परमार्थतत्त्वम्

सत्यस्वभावः गगनोपमोऽहं-

ज्ञानामृतं शुद्धमनीन्द्रियोऽहम् ॥१३॥

13. I do not know what is auspiciousness; how can I describe it when I am myself auspiciousness (Siva). My nature is Truth, I am like the pure Akasa (ether), I am Knowledge, Immortality, ever Pure and beyond the senses.

अनन्तरूपं न हि वस्तु किञ्चित्
 तत्त्वस्वरूपं न हि वस्तु किञ्चिन् ।
 आत्मस्वरूपं परमार्थं तत्त्वं
 न हिंसको वापि न चाप्यहिंसा ॥१४॥

14. None of these endless objects exist in reality, the supreme reality is no particular object, Atmaswaroopa (the Supreme Brahman) alone is the Truth ; there is neither wickedness nor non-injuring (from the absolute point of view).

षडंगयोगाच्च तु नैव शुद्धं
 मनोविनाशाच्च तु नैव शुद्धम् ।
 गुरुपदेशाच्च तु नैव शुद्धं
 स्वयं च तत्त्वं स्वयमेव शुद्धम् ॥१५॥

15. It (the Atman) is not purified by the Shad Kriyas of Yoga, it is not purified by the destruction of the mind, it is not purified by the advice of the Preceptor, the Supreme Tattwa (reality) is pure by itself.

CHAPTER X

MANGALAM

MANGALA STOTRAM

अशुभानि निराचष्टे

तनोति शुभसन्ततिम् ।

स्मृतिमात्रेण यत्पुंसं—

मह्य तन्मंगलं विदुः ॥१॥

1. That Brahman, who by the very thought of Him destroys all inauspiciousness and miseries and bestows a continuous stream of joy and happiness in men, is itself Supreme Auspiciousness.

अतिकल्याणसंरुपत्वात्—

नित्यकल्याणसंधवात् ।

स्मरणां वरदवाच—

मह्य तन्मंगलं विदुः ॥२॥

2. The knowers of Brahman regard Brahman as All-auspiciousness because it is of the form of auspiciousness and is always connected with auspiciousness, and also because it gratifies the desires of those who think of it.

अकारश्रापराजद्वय

द्वयेती मन्त्रः पुरा ।

कण्ठं भिन्ना विनिर्वाती—

तस्मान्मातृलिकाधुमौ ॥३॥

3. "OM" and "Atha" were the first two notes that issued forth from Brahma's mouth (throat—at the time of creation), therefore these two are very auspicious.

ॐ ॐ ॐ ॐ ॐ ॐ
 मंगलं अम्बुगुरुणाम् ।
 मंगलं मे भवतु—
 सर्वेषां मंगलं भवतु ॥

4. "Atha OM; Atha OM; Atha OM" be our chant. Let auspiciousness be unto our teachers, and let auspiciousness be unto me and let auspiciousness be unto one and all.

ॐ सर्वेषां स्वस्तिर्भवतु ।
 सर्वेषां शान्तिर्भवतु ॥
 सर्वेषां पूर्य भवतु ।
 सर्वेषां मंगलं भवतु ॥

5. May prosperity be unto all !
 May peace be unto all !!
 May fullness be unto all !!!
 May auspiciousness be unto all !!!!

MANGALAM

वाल्मीकि सनक सनन्दनवर व्यासो वसिष्ठो भृगु-
जामलिजंमदमिनकच्छ जनको गगोऽद्विरा गौतम ।
मान्धाता ऋतुपर्णवैन्दसगरा धन्यो दिलीपोनन । -
पुण्यो धर्मसुतो ययाति नहुषौ कुर्वन्तु नो मंगलम् ॥१॥

1. May great Rishis and sages like Valmiki, Sananda, Vyasa, Vasishtha, Bhrigu, Jabali, Garga, Angiras, Prithu, the son of Dharma, Dharmaputra. Yayati, Nahusha and others bestow on us auspiciousness.

ब्रह्मदेवपति. शिव. पशुपति सूर्यश्च चक्षुस्पति. -
शक्रो देवपतिर्यमपितृपतिः स्कन्दश्च सेनापति. ।
पद्मो विसृष्टपतिर्हृदिश्च जगतां वायुः पतिः प्राणिना-
मिह्येते पतयः समेत्य सततं कुर्वन्तु नो मंगलम् ॥२॥

2. Brahma the Lord of Vedas, Siva the Lord of Jivas, Sun the Lord of light, Indra the Lord of Devas, Yama the Lord of the departed souls, Skanda the Lord of armies, Yaksha the Lord of wealth, Hari the Lord of this world, Vayu the Lord of all beings,—May all these bestow on us auspiciousness.

प्रह्लादनारद पराशर पुण्डरीक-

व्यासाम्बरीषशुकशौनक भीष्मदासभानु ।

स्मृतांगदार्हुन यमिष्ट विभीषणादीन्
पुष्टयानि मातु परमभागवतान्ममरामि ॥३॥

3. I remember the holy devotees like Prahlada, Narada, Parasara, Pundarika, Vyasa, Ambarisha, Suka, Saunaka, Bhishma, Dalbha, Rugmangada, Arjuna, Vasishtha, Bali, Vibhishana and others. (May they inspire me.)

स्वस्ति प्रजापदः परित्याज्यन्तां
न्यायेणमार्गेण महीं महीशतः ।
मोघाद्वैद्येभ्य शुभमस्तु निधं
लोकः समस्ताः सुखिनो भवन्तु ॥४॥

4. May the kings rule the earth justly and protect the people giving them justice ! May good befall cows and Brahmins ! May the people of the whole world be happy !

काले वर्षन्तु पर्जन्याः पृथ्वी मत्स्यशालिनी ।
देशोऽयं शोभरहितो ब्राह्मणाः मन्तु निर्मदाः ॥५॥

5. May rains fall at the proper time ! May the earth become the most fertile one ! May the country be free from famine ! May the Brahmins become fearless and rest peacefully !

सर्वे भवन्तु सुखिनः .
सर्वे मन्तु निरात्रयाः ।

सर्वो भद्राणि पश्यन्तु

मा कश्चिद्दुःख भाग्यमवेत् ॥६॥

6. May all become happy ! May all be healthy and free from diseases ! May all see good only ! Let no one undergo any suffering !

Hari Om Tat Sat !

Om Santi ! Santi !! Santi !!!

SAMKIRTAN YOGA

TWO PARTY DHWANIS

- | | |
|------------------------------------|---------------|
| Govinda Govinda Gopala Ram | (one party) |
| Gopala Gopala Govinda Rama | (other party) |
| Hare Rama Hare Rama Rama | |
| Hare Hare | (one party) |
| Hare Krishna Hare Krishna Krishna | |
| Krishna Hare Hare | (other party) |
| Sunaja Sunaja Krishna | |
| Tu Geetavala Gnana Sunaja Krishna | (one party) |
| Dekkaja Dekkaja Dekkaja Krishna | (other party) |
| Tu Madhuriki Murti Dekkaja Krishna | (one party) |
| Bum Bum Bum Bum Mahadeva | (other party) |
| Hara Hara Hara Hara Sadasiva | (one party) |
| Apane Bhakti De Nandalala | (other party) |
| Me arza karkar Hare | |
| Madana Mohana Bhajo Brindavana | (one party) |
| Chandra Bhajo | (other party) |
| Radhe Govinda Bhajo Radhe Govinda | |
| Bhajo | (one party) |
| Hare Krishna Hare Ram | (other party) |
| Radhe Krishna Radheshyam | (one party) |
| Gopia Vallabha Radhesyam | (other party) |
| Hare Krishna Hare Ram | (one party) |
| Gopala Krishna | (other party) |
| Radhe Krishna | (one party) |
| Krishna Murari | (other party) |
| Girivaridhari | (other party) |
| Anjaneya | (one party) |
| Hanumantha | (one party) |
| | Veera |
| | Soora |
| | (" ") |

12. Sita Sita Ram Bolo (one party)
Radhe Radheshyam Bolo (other party)
13. Patita Janako Kato Punita (one party)
Hey Rama Seeta Hey Rama Seeta (other party)
14. Sitaram Sitaram Sitaram Jeya Sitaram (one party)
Radheshyam Radheshyam Radheshyam
Jeya Radheshyam (other party)
15. Hari Hari Japna (one party)
Aur sab Swapna • (other party)
Guru Guru Japna (one party)
Aur sab Swapna (other party)
16. Bhajo Radhe Krishna (one party) Govinda (other party)
Bhajare Bhayya { „ „ } Govinda { „ „ }
Awo Pyare { „ „ } Govinda { „ „ }
Milker Gawo { „ „ } Govinda { „ „ }
Prabho Praseeda { „ „ } Govinda { „ „ }
Krishna Murari { „ „ } Govinda { „ „ }
Girivaradhari { „ „ } Govinda { „ „ }
Deenanatha { „ „ } Govinda { „ „ }
Apadbandhava { „ „ } Govinda { „ „ }
17. Ram Krishna Govinda (one party)
Radhe Govinda (other party)